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VOLUME I

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(From A to N)

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INTRODUCTION

Some years back I delivered a lecture under the auspices of the University of Madras on the Purāṇas and it has been published in the *Indian Historical Quarterly*, Vol VIII, No 4 Ever since I have been pursuing the study of the subject and the result has been a feeling that a comprehensive index of the Purāṇas is a desideratum We have an index of Vedic literature by Prof Macdonell and A B Keith, we have also the index to the Mahābhārata by Dr Sorenson I felt that the most important branch of Indian literature, viz, the Purāṇas should similarly have an index for all the eighteen major Mahāpurāṇas But due to want of time I have confined myself to five of them viz, the Vāyu, the Brahmānda, the Vishnu, the Matsya and the Bhāgavata Though the other Purāṇas are of equal historical importance and cultural value, I have selected these five because they are in my opinion the most ancient compositions among the eighteen Purāṇas Their antiquity will be examined in the following pages in the section on the date of the Purāṇas

As early as the thirties of the last century Mr H H Wilson did some pioneer work in Purāṇa literature From the Purāṇas available to him in print and manuscript he came to the hasty conclusion that they are a special kind of literature 'compiled for the evident purpose of promoting the preferential or in some cases the sole worship of Vishnu or Śiva' He was also of the view that Purāṇas as a class of literature must have come into existence not later than the 10th century A D and not earlier than the 7th and 8th centuries of the Christian era, when Śaivism and Vaiṣṇavism had become firmly established in the land In other words, Wilson took the view that the Purāṇas were sectarian in character The erroneous position which Wilson took in

regard to the Purāṇa literature did not go unrefuted by his own contemporaries. In this connection the name of Colonel Vans Kennedy may be prominently mentioned. He protested against the views of Wilson in the form of letters to the *London Asiatic Journal*, (1840-41) and these have been reprinted by the late Editor of Wilson's *Vishnu Purāṇa* as an appendix to that Purāṇa. He put up an eloquent defence to the effect that the Purāṇas as a whole were as much a sacred work of the Hindus as the Vedic literature, and that Wilson misunderstood the preferential worship inculcated in this branch of literature as the exclusive worship of a particular deity and the votaries to be sectaries of either Vishnu or Śiva. He strongly upheld that the Purāṇas must be deemed as a class of ancient literature and that there was no proof satisfactory enough to show that the Purāṇas were late compositions. We have next a set of scholars who took an abiding interest in the study of the Purāṇas and these were E. Bournouf who has translated and edited the *Bhāgavata Purāṇa*, Colonel Wilfred, and the compilers of catalogues of manuscripts like Thomas Aufrecht and Julius Eggeling.

A considerable time elapsed when F. E. Pargiter by his learned publications *Ancient Historical Tradition and Dynasties of the Kali Age* showed to the world what amount of historical material and genuine historical tradition can be gathered from this mass of literature which goes by the name Purāṇas. His was a real attempt to obtain definite results to reconstruct the dynasties of the Kali age. He also endeavoured to study the chronology and genealogy of well-known Indian sages, seers and kings in pre-historic India. These two works of his evoked a revival of interest in a closer study of Purāṇic literature by Orientalists. Thus we have from Prof. Winternitz a sound and scholarly chapter on the Purāṇas in his *History of Indian Literature*. No less learned is Prof. E. J. Rapson's contribution on Purāṇas to the first volume of the *Cambridge History of India*. We

must also mention Willibald Kurfel, a German Orientalist who has written the *Purāṇa Pañchalakshana*, it is another successful attempt to prove that the five topics dealt with in a *Purāṇa* are not born of fictitious imagination but a representation of the evolution of the universe treated earlier in Vedic literature. In this volume (*Das Purana Pañchalakshana*, 1927) all relevant common passages are collected together.

Among the early Indologists it was Lassen who critically examined the application of the epithet *Pañchalakshana* to the extant *Purāṇas* (*Indische Alterthumskunde*, Vol. I, p. 499). No doubt the five topics of a *Purāṇa* are not to be found in all the *Purāṇas*, but that they deal with these topics in one way or other is a fact beyond dispute. Ancient lexicographers like Amarasimha attribute the five characteristics to a *Purāṇa* treatise. These five characteristics are (1) *Sarga* or primary creation, (2) *Pratisarga*, secondary creation, (3) *Vamśa* or genealogy of gods and patriarchs, (4) *Manvantara* or epochs of Manu, (5) *Vamśānu-charita*, or history of kings of solar and lunar races and their descendants. A close study of *Purāṇa* literature shows that the *Purāṇas* as a whole deal with the evolution of the Universe, recreation of the Universe from the constituent elements, genealogies of gods and seers, groups of great ages included in aeons (*Kalpa*) and the history of royal families of the *Kali* age.

Recently, Indian scholars in the different Universities have been taking a keen interest in *Purāṇic* literature and reconstructing the history of ancient India and the chronology of its kings with *Purāṇic* data. In fact the *Purāṇas* have now come to stay as one of the principal sources of information for ancient Indian history. The growing interest in the study of *Purāṇic* literature points to the need for a critical edition of all the eighteen *Mahāpurāṇas* which should form the basis for an authoritative index of all the *Purāṇas*.

THE TERM PURANA AND ITS ORIGIN

The etymology of the term *Purāṇa* is furnished by the *Vāyu Purāṇa*, (verse 203, Chap I) which runs thus :

Yasmāt purā hi anati idam purāṇam

i.e. that which lives from very remote times. In other words it means some very ancient account or very old narrative. It also shows that the term was in use long before the *Purāṇas* were reduced to writing. This may be read with another stanza in the *Vāyu Purāṇa* itself which runs as follows :—

Prathmam sarvaśāstrāṇām purāṇam brahmanā
smṛtam |

Anantaram cha vaktrebhyo vedāstasya vinuśṛtāḥ ||

(*Vāyu* I 60)

As if to confirm this statement, in the *Matsya Purāṇa* it is also said that it was *Brahmā* who first remembered the *Purāṇa* and then revealed the *Vedas*. This means that originally there was only one *Purāṇa*, and according to one authority it consisted of a hundred crore of verses. The stanza in the *Vāyu Purāṇa* together with that in the *Matsya Purāṇa* gives then the clue that even long before the age of the *Vedas*, the *Purāṇa* was thought of and was in existence. This is borne out by the fact that the Vedic literature, as we understand to-day, contains mythological and mythical lore, which must have been traditionally remembered, and when the *Vedas* were reduced to writing, these floating legends were referred to here and there. Thus there is the justification for the statement of the *Matsya* and *Vāyu Purāṇas* that *Brahmā* thought of the *Purāṇa* before he thought of the *Vedas*. This need not mean and certainly did not mean that the *Purāṇa* as an independent literature grew up before the Vedic composition. It undoubtedly means that mythological and legendary lore existed from remote times and was handed down to posterity without

interruption If we can rightly understand these significant statements made by two ancient Purāṇas, we have to infer that the Purāṇa or old tales existed, but not Purāṇa literature as such

There is also another account as to the origin of the Purāṇas as told by the Viṣṇu Purāṇa In fact we have to look for their origins in the Vedic literature itself The myths and legends to which allusion is made therein as well as the particular forms of prayer and worship inculcated, afforded ample material for the later compiler of the Purāṇa especially the *sarga* and *pratisarga* portions These portions are intimately connected with the origin of the world It is not difficult to believe that cosmogonic hymns of the Ṛg Veda Samhitā afforded a convenient material to build up a literary superstructure There is therefore much justification for the remark of Prof Macdonell that "those 'cosmogonic' hymns of the Ṛg Veda were not only the precursors of Indian Philosophy but also of the Purāṇas" (*History of Indian Literature*, p 138)

Not only the *sarga* and *pratisarga* portions of the Purāṇas are indebted to the Vedic literature but also the numerous ancient legends which are scattered in the Brāhmanas (also included as a branch in the Vedic literature) The Brāhmanas mainly deal with the sacrifices and different rites and ceremonies and also contain special spells and prayers In these particular forms of worship and prayer which are associated with the legends of yore, we are led to think that the foundations of the later Purāṇa literature were laid According to Weber (*History of Indian Literature*, 1914 p 24) the miscellaneous topics and subjects in the Purāṇas had their sources in these Vedic legends which were elaborated in content and character Thus arose a distinct class of literature which goes by the name, of Purāṇas by the commencement of the epoch of the Upanishads

Though we have been dealing with the Vedic origin of the Purāṇa there are informing stanzas in the Viṣṇu Purāṇa which deal with their origin and evolution. According to this testimony, Vyāsa, the sage, originally compiled what is known as the Purāṇa Samhitā and taught it to his disciple Lomaharshana. He was the Sūta or the professional chronicler. Because he was a Suta we must not misunderstand that he held an inferior position. Lomaharshana was, on the other hand, a great sage. He had under him six disciples. These were Agnīvarṇa, Maitreya, Śāmsapāyana, Kāśyapa and Sāvarni. To them he imparted the Purāṇa Samhitā as he heard it from his guru Vyāsa. He and his disciples were then the famous chroniclers of ancient India and their versions were respectfully heard in different learned assemblies, specially called for on the occasion of the performance of great *yajñas* by the reigning monarch of the realm.

In the Agni Purāṇa (Ch II, 70, vv 10-13) the same version is told but with a slight variation. This Purāṇa makes Vyasa imparting the Purāṇa Samhitā to his own six disciples. If we compare the names given here with the names mentioned in the Viṣṇu Purāṇa (Bk III, ch 6, vv 17-19) four names are common. The names given in the Brahmāṇḍa and Vāyu Purāṇas as the disciples of Lomaharshana, also spelt Romaharshana, though slightly different, are common. Among these sages the names of Kāśyapa, Sāvarni and Śāmsapāyana are mentioned as the authors of an independent Purāṇa Samhitā and these three together with Romaharshana composed what is known as the Mūla Samhitā (sometimes Purva Samhitā) of the Purāṇa literature. This would demonstrate that this was the first Samhitā or the original Samhitā from which the later Purāṇas developed, adding more information to what already existed. Among these again priority is given to Lomaharshana Samhitā, then came Kāśyapa's, then Sāvarni's and lastly, Śāmsapāyana's. Unfortunately these Purāṇas have been lost to us, but it is said that they con-

tained four *pādas* or divisions which were named *prakṛiya*, *anushanga*, *upodghāta* and *upasamhāra*. But these *chatushpādas* are preserved to us in the existing versions of the *Vāyu* and the *Brahmānda*.

The *Purāna* writers who had an insight into these original versions spread far and wide the traditions contained in the *Purānas*. Though they did not merely repeat *verbatim* what they heard from their master, they did not tamper with the accounts narrated to them. They added something more here and there and thus enlarged the scope and contents of the *Purānas*. The expressions like *anūśuruma*, *smṛtaḥ*, *iti naḥ śrutam* or *iti śrutam* are enough to point out that they carried on the tradition of the land faithfully. In some of the later *Purānas* also, the terms like *Purāvit*, *Purānañña*, *Paurāṇika* *Jana*, *Vamśavit* show the author's intimate acquaintance with the extant *Purānas* and their indebtedness to them.

• This indirectly shows that ancient India was not devoid of historians and historical literature. *Vamśavit* and *Vamśavittama* are epithets which can be translated generally as 'historians of the ordinary type' and 'historians of authority'. Even among them were a few specialists as is evidenced by the expression, *Somavamśavit*, an authority on the history of the lunar race. Those who went about preaching and teaching the *Purānas* not only on the occasion of sacrifices but also in other places were known as *Sūtas*. The term *Sūta* has three distinct meanings (1) a great *rishi* and *ayonija*, (2) a charioteer, (3) a citizen of the *Anūpa* country. This *Anūpa* country is said to be on the east of *Magadha*. In addition to this there was in later times the *Sūta* of the mixed caste (*pratiloma*), i.e., a person born of a *Kshatriya* father and *Brahmana* mother, was a *Sūta* by caste. This occurs both in the *Mānava Dharma Śāstra* and the *Mahābhārata*.

Mr F. E. Pargiter who has made a special study of the *Purānas* has been confused with this term *Sūta* as an ordi-

nary human being belonging to a *pratiloma* caste, being the narrator of the Purāṇas Pargiter is undoubtedly wrong in his thesis. The mythical Sūta sprang out of the sacrificial fire of the first king of the earth, Prthu. He was therefore a venerable sage and *ayonija*. He first chronicled the story of Prthu. The Sūtas who were the narrators of the Purāṇas and chroniclers of the kings, belonged to this family of the sage and were sages themselves. Thus it can be asserted without any fear of contradiction that the Purāṇas were narrated in different places by the sages who were known as Sūtas, being themselves versed in Vedic literature.

Based on this untenable theory Pargiter had built up another theory styling these Puranas as belonging to a distinct Kshatriya tradition. On this western scholars began to speak of the Kshatriya literature, a Parivrājaka literature as distinct from Brahmanic literature. Surely these are imaginary theories, which have no legs to stand on. According to the Hindu tradition the Puranas are the fifth Veda, and those who follow it are followers of the Vedic school. Even in the Vedic literature there are Kshatriya sages and families to whom hymns are addressed. Taking the Ṛgveda, for example, nine families are mentioned of which the three, viz., Vivasvata, Aila, and Cākshusha are Kshatriyas. There are again hymns in the Veda whose authorship is assigned to Vivasvān, Manu, Pururavas, Yayati, Māndhātā, Viśvāmitra, etc., names which are ever the pride of not only the Kshatriya community but of all communities. From these several references is it proper to term this portion of Vedic literature as Kshatriya literature? So there is no justification either taking the Sūta to be an ordinary man, or the classification of Sanskrit literature as Brahmanical or Kshatriya.

From this digression we shall revert to the topic under discussion. By the time of the *Atharvaveda Samhitā* (v 19.9-11.7.24), the Purāṇas had assumed some inde-

pendent form and their compositions were generally familiar with the literary people of the land, though not with the masses. It took some more time before they were familiarised among the masses, and the latter took any interest in them. A reference in the Atharvaveda Samhitā from the verse addressed to the sage Nārada is evidently taken from some Purāna. But we cannot determine the name of the Purāna which was given to Nārada. But we can confidently assert that some Purānas were in existence.

The same inference can be drawn from the use of the term in the Upanishads. That a definite work is meant is seen from the seventh book of the Chāndogya Upanishad where Nārada explicitly says that he had mastered the Itihāsa and Purāna (VII 1 2 and 4). When we come to the epoch of Sutra literature we find reference to the contents of the Purānas profusely quoted. The Āpastamba Dharma Sūtra for example, definitely mentions that the quotation was taken from the Bhaviṣhyat Purāna. The Purānas are again mentioned by name in the Mahābhārata (I 5 55 ff) both in their special and general sense. In a later book of the epic (Bk XVIII) there is a definite mention of the Puranic literature as a class, and the names of eighteen Purānas as handed down by tradition.

Further among the particular class of literature prescribed for a prince as an important branch of study, Kauṭilya, who belongs to the fourth century B C, mentions the Purāna in his epoch-making book, the Arthaśāstra. If we go further and examine literature by Amarasiṃha, one of the ancient lexicographers, he mentions Purānas and gives pañchalakṣhana as the attributes to a Purāna treatise. Thus it is evident that the Purānas have become popular even in times before Amarasiṃha. It was honestly felt that it will take more than a life time to study the Vedic literature and as a result this Vedic literature was the monopoly of the few. But the masses hankered after some religious literature which would give them the old legends and tales and

which would give them mental peace. So the Itihāsa-Purāna literature became popular with the masses. As they contained many interesting and valuable information, arrangements were made to expound them for the benefit of the public in the common hall of the village or town. It formed a useful course of general and adult education for which we are crying to-day.

It would appear that even men of letters went to hear the expositions of these Purānas. An instance in point is as furnished by the *Harshacharita*, that Bāna himself went to hear the Vāyu Purāna in his village. In general the Purānas contain many forms of worship and prayer, superstitions, a crude knowledge of geography and history, legendary descriptions of places of pilgrimage and rituals, some knowledge of astronomy and astrology, different schools of philosophy, easy methods of attaining salvation and others. These and other topics of a common place interest would cater largely to the taste of the common person. In this way the Purānic literature contributed largely to general culture.

Tradition has unanimously accepted the existence of eighteen Mahāpurānas and eighteen Upapurānas. The Upapurānas are very late productions and are much more of a sectarian character while they are of purely local interest. Their value to the student of history and even religion, is very little and therefore we may dismiss them for the time being. Confining them to the Mahāpurānas, one classification is according to the preferential worship of deities like Śiva, Vishnu, Devī. From the nature of the subjects dealt with, it is wrong to assume that the ancient Purāna literature was divided into few water-tight compartments like the Śaiva and Vaiṣṇava. On this unfounded assumption, these works of value are looked upon as sectarian in character and extent. Whatever classification any Purāna may come under, the fact is that every Purāna

speaks of almost of all deities. For example, in the so-called Śaiva Purāṇa, we come across legends of Viṣṇu, Brahmā and other gods together with their heroic exploits. This can be seen from the Vāyu Purāṇa itself. In the same way, in the so-called Vaiṣṇava Purāṇa, the legends of Śiva and other deities largely figure. Some Purāṇas extol the legendary exploits of a particular deity, and thus seem to inculcate preferential worship to that deity. From this we cannot rush to the conclusion that that Purāṇa is exclusively Śaiva or Vaiṣṇava. Though a particular deity is extolled, it cannot be said that the other deities were ignored or condemned. One interesting point about these Purāṇas is that every Purāṇa specifies the number eighteen together with their names. If it is really sectarian, it will not make mention of other sectarian Purāṇas.

It is difficult to ascertain the time and the occasion when these eighteen Purāṇas were moulded into their present shape. It does not stand to reason that all the Purāṇas were composed at one and same time and afforded the occasion to the compiler of each Purāṇa to mention the names of the eighteen. The eighteen versions seem to have been the result of their version in different parts of the land. We would be lacking in historical sense if we say, that all these Purāṇas were confined to a certain locality like the Naimiṣharaṇya. At the most the then busy centres of religious activity were perhaps the locale of the Purāṇa compilations. The chief places of pilgrimage were often thronged by a large number of people from all parts of India, and were the best venue for the propagation of this literature. From the detailed glorification of certain places, we may venture to conjecture that the particular version of the Purāṇa sprang up in that centre. A Purāṇa that deals with the Gayā mähātmya in extenso may be reasonably taken to have been compiled in the city of Gayā or its environs. In that way we must look for the compilation of this or that version of a particular Purāṇa in one locality or other.

THE AGE OF THE PURANAS

No question is more intriguing and more difficult of solution than the determination of the age of the Purāṇas. It has been admitted on all hands that there are eighteen Mahāpurāṇas and these are mentioned in the epic Mahābhārata, by hearing which, it is said, that one gets the same spiritual glory as he would get otherwise. This may mislead a superficial reader that the Purāṇas were generally compositions preceding the Mahābhārata. But if we examine the contents of the Purāṇas we are driven to the conclusion that several Purāṇas are to be placed after the composition of the Mahābhārata. It may be that some of the Purāṇas were prior to the epic. But in dealing with the royal dynasties the Purāṇa or Purāṇas added to the already existing material. Hence, the composition of the Purāṇas is to be spread over a long time covering several centuries from the epoch of the Brāhmanas and the Upaniṣads to the age of the Guptas and after. Further a close study of the Purāṇas shows that some were composed in the period prior to Mahāvīra and Gautama Buddha, while most of them came into existence in the epoch following them.

From the terms occurring in the older Purāṇas *arhata*, *budhyate*, *budhāya* it has been pointed out by some writers that these terms refer to the Jaina and the Bauddha and must therefore be later in composition. But the fact is that nothing of the kind is mentioned and from the circumstances in which these terms occur, one has to understand them in their literal sense, viz., 'one who is honoured', 'one possessing wisdom'. These are epithets which are addressed to Śiva as one of his names and they have nothing to do whatsoever with Jainism or Buddhism. In the Vishnu-Purāṇa it is said that in the dispute between the Gods and Asuras, Vishnu created Māyāmoha whose followers were designated as *arhats*. The scene of this occurrence is laid on the banks of the Narmada away from the birth-place of

these so-called heretical sects which was in the Magadha kingdom. In propounding a theory we must take into account the circumstances in which an incident took place and also the place of its occurrence.

The Purānas then constitute a work of various periods in succession. For example, one and the same Purāna may have spread over a long period of some centuries. The kernel of the Purāna may have been born in the earlier times, and its contents could be amplified in the course of the following centuries. Thus we have the Purānas belonging to the epoch of the Upanishads, to the Sūtra treatises, to the epics, and to the post-epic periods. Therefore every Purāna must be judged by its contents, by its external and internal evidence, and its chronology fixed accordingly. We shall not attempt here at an examination of the date of all the Mahāpurānas but we shall confine ourselves to the five Purānas indexed in these volumes.

THE VĀYU PURĀNA

We know it as a matter of fact that every Purāna furnishes us with a list of the eighteen Mahāpurānas. But all such lists are not identical, they vary slightly from one another. The Vāyu Purāna, for example, is omitted in the lists of the Padma Purāna, the Vishnu Purāna, the Bhāgavata Purāna and Mārkaṇḍeya Purāna. The lists in the other Purānas do not fail to include the Vāyu Purāna as a Mahāpurāna. Sometimes the Vāyu Purāna is identified with Śiva Purāna and sometimes with Brahmāṇḍa Purāna. As many as six Purānas have the name of Śivapurāna in their lists. But a close examination of the contents of these two Purānas shows that Vāyu and Śiva are not identical.

The apparent confusion may be due to the Vāyaviya Samhitā tacked on to the end of the extant Śivapurāna. But again there is no similarity between the Vāyaviya Samhitā and the Vāyu Purāna. It is reasonable to assume therefore that the Vāyu Purāna is an independent Purāna and has nothing common whatsoever with the Śiva Purāna or its section.

We have already examined the contents and the date of composition of this Purāna in a separate booklet entitled *Some Aspects of the Vayu Purana* published by the University of Madras, (in 1933) We shall for our present purpose touch upon the problem of its date

As we shall show presently, some portions of the Purāna can go back to the fifth century B C and earlier, while other portions must have been added or revised at the end of the third or fourth centuries of the Christian era. We are told in the *Harshacarita* that Bāna attended the exposition of the Vāyu Purāna in his village Bāna could not have lived later than 625 A D and therefore the Purāna was very much earlier. The epic Mahābhārata and its supplement Harivamśa definitely make mention of the Vāyu Purāna (III, 194, 15), and therefore it is reasonable to take that this Purāna is much anterior to the didactic epic. In its recommendation of particular modes of dancing accompanied by music to the ascetics as a means of attaining salvation, the Purāna is on a par with the Yājñyavalkya Smṛti where similar descriptions are found (III, 1, 13). According to the late Ganapati Sastri, the Law-book of Yājñyavalkya is much earlier than the *Kautiliya*, for which the generally accepted date is the 4th century B C.

In the same way the Purāna nowhere makes mention of religious sects like Buddhism and Jainism which came to stay in the fifth and fourth centuries B C. The Purāna is further an ardent advocate of the ancient Yoga theory. In as much as its injunctions regarding the practice of Yoga can be traced to Chalcolithic period of Indian history, as evidenced by the statues of the proto-historic and pre-historic Indus valley sculptures, we can say that it is the oldest of the Purānas, though we cannot say that it is as ancient as the Indus valley culture.

A study of the religion and philosophy of the Purāna shows that the Purāna is a typical representative of the transformation of the old Yoga school incorporating into it

the salient features of both Yoga and Sāṅkhya. This metamorphosis took place perhaps in the period of the Upanishads, and therefore may be dated roughly in the fifth century B C. It is interesting to know that the Purāṇa prescribes feeding of Yogis and ascetics for the Srāddha, a practice which has long fallen into disuse. The fact that the Purāṇa harps on this is itself an eloquent testimony to its antiquity. It may be noted in passing that this Purāṇa does not preach exclusive worship of a particular deity.

We can add to these the artificial style of the Purāṇa which recalls the language of the plays of the famous dramatist, Bhāsa. The late Ganapati Sastrī has assigned on substantial grounds that these plays belonged to the sixth century B C. The common features of the plays and the Purāṇa is the use of a large number of archaic (*arsha*) words and a large number of grammatical irregularities which suggest a period when the canons of grammatical treatise were still in the making. The references to Vyākaraṇa Bhāṣya and Dharmasāstra in a single line does not help us much in our enquiry. Again there is no reference in this Purāṇa to the Tantric system of worship which consists of Devī conceived as Śakti though we do not dispute the fact that Śaktism as a form of religion was already in existence. But it is almost certain that this form of worship was not quite popular during the age of the Vayu Purāṇa.

According to its own version in the later chapters dealing with royal dynasties the scene of the Purāṇa is laid in the reign of the Paurava king Adhīśimakṛiṣṇa who is said to have lived before the commencement of the Kali age. But his contemporaries were Senājit of Magadha and Divākara of the Ikshvāku dynasty. According to Prof. Rapson the genealogy assigned indicates a more definite date, for 'of his immediate forbears Aśvamedhatta Śātānika, Janamejaya Parikshit all but the first, his father Aśvamedhatta, are no doubt to be identified with kings of the same names who appear in the Brāhmanas'. Therefore we have to look

for a date prior to 1110 B C for Adhūsimakrīṣṇa. From this we cannot imagine that the Purāṇa was composed as early as 1110 B C. It may be that a particular teacher narrated the ancient Purāṇa when Adhūsimakrīṣṇa was ruling. The same version was more or less continued orally when it was reduced to writing perhaps in the 5th century B C. But there are portions in dealing with dynasties of the Kali age, where reference is made to the reign of Chandragupta I of the Gupta dynasty and also to the Huns who invaded India some time after. And this portion according to us was added to the verse already existing.

According to astronomical data furnished by this Purāṇa it may be placed at a period between B C 204 and A D 44. In as much as almost *verbatim* quotations from the Upanishads are made in this Purāṇa, we would not be far wrong in assigning this Purāṇa to the epoch of the early Upanishads. From the 5th century B C the Purāṇa was enlarged, and this went on growing till 500 A D. We therefore conclude that most of the portions were reduced in writing about the 4th and 5th centuries before Christ and the other portions were added now and then until it reached its present form somewhere between 350 B C and 500 A D.

THE BRAHMĀṇḌA PURĀṆA

Already the suggestion has been made that the Vāyu Purāṇa is sometimes identified with the BrahmāṇḌa Purāṇa. There is still a further suggestion that the Vāyu Purāṇa and the BrahmāṇḌa Purāṇa were originally one Purāṇa and later on became separate into two Purāṇas. No doubt passages there are common to both the Purāṇas. It is reasonable to conjecture therefore that one is indebted to the other by borrowing many a passage from several sections. But tradition persists and includes BrahmāṇḌa Purāṇa as a Mahāpurāṇa in the lists of all the eighteen Purāṇas. It is only the Vāyu Purāṇa that is omitted in some but this is not the case with BrahmāṇḌa. It may be that the Vāyu Purāṇa was composed later than the BrahmāṇḌa and vice versa.

But the Brahmānda has been reckoned as also the Vāyu as the oldest Purānas now available. Perhaps the Brahmānda was a contemporary of the Vāyu Purāna

The Brahmānda Purāna contains almost the same accounts as given in the Vāyu Purāna. It is divided into four books and furnishes the impression that it is one of the oldest Purānas. But what interests us is the Lalitopakhyānam portion of the Purāna which forms the fourth book and consists of more than forty chapters. At this time the popular practices and beliefs about the Śakti cult were crude and strictly local. In introducing the Lalitopakhyāna portion in the Brahmānda Purāna, the compiler of the Purāna must have felt that what may be regarded as the most debased side of Hinduism must be put an end to, and literature dealing with Her immanence was a crying necessity. The term Lalitā means lovely, elegant, or charming.*

The Devi worship in India can be traced to remote antiquity, and in Vedic literature the Devi who is named Umā is no other than Brahmadevī. In other words Devi has pleasing aspects and evokes not awe or dread, but lofty spiritualism and philosophic calm. In this book of the Brahmānda Purāna the Devi is elevated to a very high place a place even worshipped by Trimūrtis. In this section we have a description of the origin of the goddess, of the construction of Śrīpuram on which was modelled the Śrīchakra the war with Bhaṇḍāsura and the final triumph of Lalitā. The Lalitā worship or Devi worship is not anything new but one accepted and approved by the Vedas. The Devi for one purpose or other manifested herself in different ways and with different names, and the manifestation of Lalitā was to get rid of Bhaṇḍāsura who was even a match for gods like Brahmā, Viṣṇu and Śiva. Her glory

* Valmiki speaks of apsaras Rambhā as Lalitā and the commentator comments the term as Sundarī i.e. charming. But this has nothing to do with the cult.

and greatness are celebrated in the extant work entitled the *Lalitā Sahasranāmam* but this seems to be a composition later than the celebrated Śankara, who is commonly placed in the early years of the eighth century

There is a well-known tradition that the great Śankarāchārya wrote a commentary on the *Lalitā-Trīsatī*. He thus attached a special significance to the worship of *Lalitā* by addressing her with three hundred names of the *Trīsatī*. It has since then become a recognised mode of worship of the *Devī* by the orthodox Hindus for the advancement of their moral and material welfare. It would thus seem that the *Lalitā* cult was popular in the days of Śankarāchārya himself. Even Kālidāsa who perhaps lived in the 1st century B C refers to the worship of *Devī* and though he mentions her by the name *Candikā*, still he lays emphasis upon the *saumya* form of *Devī* worship. This is perhaps due to the *Lalitā Upākhyānam* of the *Brahmānda Purāna*. So we have to conclude that whatever be the purpose of the manifestation of *Lalitā*, the *Devī* worship or worship of the world mother (*Jagatām Mātā*) was prevalent from Vedic times, and the *Purāna* compiler was particularly interested in narrating the story of *Lalitā* and thus laid stress upon its importance.

According to the *Brahmānda Purāna* the *Lalitā* cult was the most efficacious. The principal centres of Śakti worship as referred to in this *Purāna* are Śrinagar, perhaps in the present Kashmir and Kāncī in South India. From the foregoing study the conclusion is inevitable that the *Brahmānda Purāna* can come under the category of some of the oldest *Purānas*. As the major portions of the *Purāna* are indebted to the *Vāyu Purāna*, we may safely venture the guess that the *Brahmānda* may be the immediate successor to the *Vāyu Purāna*, and the date for the *Brahmānda* would almost be the same as that for *Vāyu*. In other words, the composition of this *Purāna* may be roughly assigned to about the 4th century B C though we cannot be positive.

that the Brahmānda Purāna in its present form came into existence even then

THE MATSYA PURANA

As in the case of the Vāyu Purāna the scene of this Purāna is laid in the sacred forest of Naumisha where many of the great sages of India assembled to witness the sacrifice of Adhīśimakrīṣṇa, the Paurava king of much celebrity. Here too the list of 'future kings' is continued till the last of the kings of Āndhra dynasty. The Guptas are not mentioned. And this gives the certain clue that the last redaction of the Matsya Purāna must have taken place not later than the commencement of the Gupta epoch and immediately after the dismemberment of the Āndhra empire. The latest date for the Purāna must be found somewhere towards the close of the third century as the Guptas commenced their rule from about 320 A D. But this does not solve the problem. The real difficulty lies in fixing the upper limit of the Purāna. Though the Purāna definitely says that Adhīśimakrīṣṇa was the reigning king by the use of the expression, *Sāmpratam* we cannot assign such an early date to this Purāna. Perhaps some portions of the Purāna must have been in existence then. Subsequently additions were made from time to time until the beginning of the Gupta era.

As it refers to the flood legends it must be posterior to the Satapatha Brāhmaṇa, forming part of the Yajurveda and anterior to the Grhyasūtras. From the latter he differs in point of injunctions such as *Ekoddīṣtam*, *Āmaśrāddham*, *Pindanirvāpanam*, etc. The Purāna mentions the names of Vyāghrapāda, Patañjali and Kātyāyana, and also refers to the Arthaśāstra and Bābhravya Pāñchāla. It also refers to the Nāṭyaśāstra of Bharata. From these references the Matsya Purāna must be undoubtedly post-Pāṇinian.

But in speaking of the style of architecture it refers to the śikhara style which undoubtedly originated with the

Mauryas It is familiar with the twin epics the Mahābhārata and Rāmāyana In some places it seems to refer to the sections in the Bhāgavata Purāna Perhaps the Bhāgavata Purāna supplemented what was actually wanting in that Purāna

There is also an interesting reference to Vaikhānasa It presupposes an elaborate form of image worship and furnishes details as to the architecture of the temples The Vaikhānasa sūtra is referred to by the Baudhāyana Dharma Sāstra In the epoch of the Matsya Purana and very much earlier, the Vaikhānasa school had come to stay and the Pāncharātra was yet a thing of the future Further the Purāna mentions the worship of the moon as an independent deity It is only from the days of Varāhamihira that the worship of the moon came to be merged as it were in that of the sun Though we have no temples extant solely dedicated to the moon, traces of ancient modes of worship of that deity still linger in the Tamil land, for instance, the Piraitoludal or seeing the moon on the third day after the New Moon There is also an interesting reference to the use of betel leaves We need not go into other references but we may safely say that the date of the Matsya Purāna is probably to be spread over a number of centuries commencing with the 4th century B C and ending with the 3rd century A D

Though there are certain data which may bespeak of a higher antiquity, still the language and style of the Purāna preclude us from being guided by mere references, some of which might have been accidental There are no archaic expressions and the Purāna indicates that it is far ahead of the Sūtra form of style employed by the authors of the Arthaśāstra and Kāmasutras The stanzas are couched in elegant literary style in conformity to the Pāṇinian standard Though we cannot definitely fix a period for the upper limit of the age of this Purāna, still we would not be far wrong if we fix it at the 3rd century B C It is quite plausible that

some of the Purāṇa texts are older, but we are actually concerned with the probable period during which the Matsya Purāṇa as we know to-day, took its shape

According to Pargiter 'there is an apparent indication that a compilation was begun in the later part of the second century in the Āndhra king, Yajñasri's reign, for, five manuscripts of the Matsya Purana speak of him as reigning in his ninth or tenth year" As against this theory two objections can be raised. One is that the reading in one manuscript militates against another. Even granting for the sake of argument, the reading is correct what answer have we to give for the continuance of the list to the very end of the Āndhra dynasty? If we have to take as Pargiter would have it the Purāṇic list must come to an end with Yajñasri, but it is not so. The kings who succeeded Yajñasri are correctly and precisely mentioned. It appears more logical and more reasonable that in that century the dynastic portion was brought up to-date for other portions of the Purāṇa bear an air of antiquity about them. On this account we can very well assign to this Purāṇa a place among the oldest of the Puranas. If by the term 'oldest' is meant only second century A D we are not only prepared to grant it but also to go further back by three or four centuries (See, for details the *Matsya Purana a study*, published by the University of Madras 1935)

THE VISHNU PURANA

This Purāṇa has been credited with a certain amount of antiquity as being the best conserved of all. According to tradition, it is narrated by sage Parāśara in the reign of Parikṣit king of the Kurus. From Parikṣit to Adhishṭa Krishna, there may be an intervening period of four generations. If tradition can be believed then we have to take it that the Vishnu Purāṇa was composed four or five generations before the other Purāṇas came into existence. Pargiter would assign to this Purana a period not earlier than the 5th century A D. The version in this Purāṇa and the Hari-

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vamśa bears correspondence and similarity in some cases, and it has been said that the Vishnu Purāna must be indebted to the Harivamśa giving a late date arbitrarily to the latter. Whatever be the similarity between the Harivamśa and the Vishnu Purana, it need not deter us from determining the date of the Vishnu Purāna. The remarkable fact about this Purāna is that it is the work of a single hand, for it presents a single whole with a well prepared plan. In its historical portion the account of the Gupta dynasty is given, but this does not mean that the Purāna was composed then, but more material was added at that time.

Though the various Purānas existed, the late H. H. Wilson selected the Vishnu Purāna for translation into English as it treats of the five specific topics or pañcalakshna, and as it was not sectarian in character. The Purāna itself is divided into six books, the first devoted to the primary and secondary creation, the second to the legend of Bharata, the third to a description of the leading institutions of the Hindus, the fourth to the kings of lunar and solar dynasties of India, the fifth to the life of Krishna, and the sixth to the dissolution of the world in both its major and minor cataclysms. We have been rather at length upon the material contained in each book of this Purāna to disillusion a section of the people who regard it as a Vaishnava Purāna and consequently sectarian in character. But the fact is otherwise. Its teachings were not intended solely for the Vaishnavas but appeal to all classes of people who regard the work as a sacred one expounding Vedic literature and Philosophy.

Another factor of much importance is that a student of this Purāna fails to notice the fasts and feasts, the ceremonies and ceremonies, festivities and sacrifices, all connected with the deity called Vishnu. From the absence of these rituals one may infer that this Purāna was not intended for the propagation of only the Vaishnava religion. What is more remarkable is even the sacred places, the places of

pilgrimage dedicated to Vishnu, and his worship are not mentioned. From this we have to conclude that these special rituals had not yet come into existence at the time when the Purāṇa was reduced to writing. This fact compels us to rank it among ancient Purāṇas, perhaps as the oldest among them.

In this connection we can once again point out that a sort of homogeneity pervades the whole of this Purāṇa and it hardly indulges in Māhatmyas and the like which are found in the other literature of this class. These facts force us to conclude that this Purāṇa perhaps belonged to the age of the Upanishads when there was wide speculation about the philosophy of religion, and when there was no glorification of this god or that, and when there was faith only in one God who pervaded the whole universe and manifested himself in different ways for specific purposes. If we take these things into consideration, the Vishnu Purana must be contemporaneous with the Atharva Veda Samhitā but it can be safely placed in the 6th or 5th century B.C. Though orthodox tradition would assign a much higher antiquity to this Purāṇa, a critical student of history would place its composition in the epoch of the Upanishads which may be roughly said to extend from the seventh to the fourth century B.C.

A word might be said about reference to it in ancient Tamil literature. In the Tamil epic Manimekhalai, roughly of the second century after Christ, in the course of a discussion of the various religious activities in the Tamil land at a gathering at Vañji, the renowned capital of ancient Cheras, there is a significant phrase *Kadal Vanan Purāṇam ōḍinan* (Canto 27 11 98 99). This means that the Purāṇa dedicated to *Kadal Vanan* which is simply an epithet of Vishnu, (the God who had the colour of the sea) is mentioned. Then it is reasonable to take the view that this reference in the Manimekhalai is distinctly to the Vishnu Purāṇa, and that the Vishnu Purāṇa was known to the author of the Mani-

mekhalai For a Purāna to be popularised and expounded, and that too in the Tamil land, it must have taken a considerable time after its composition was made. Therefore, this evidence of Tamil literature may possibly point to a much higher antiquity than the second century A D. And we are inclined to put it down to a date much earlier than the fourth century B C which has been even suggested to some Purānas by the late scholar V A Smith (V A Smith *Early History of India*, 4th Edn pp 22-24, V R R Dikshitar, *IHQ*, 1931, the *Age of the Vishnu Purāna*, V R R Dikshitar, the *Age of the Vishnu Purana* being a paper read at the Indian History Congress, Cuttack, 1949). There are at least four or five Purānas which existed some centuries before the Christian era and we have no doubt that one such Purāna is the Vishnu Purāna.

THE BHAGAVATA PURANA

Scholars, European and Indian, have now come to believe that the *Muktāphala* was after all a work much dependant upon the Bhāgavata Purana, and in his *Harilila*, Bopadeva has simply indexed the Bhāgavata Purāna. It has been admirably pointed out by Prof Winternitz that the Bopadeva theory cannot stand critical examination (*History of Indian Literature*, Vol I, p 556). The Śrīmad Bhāgavatam which is undoubtedly a Mahāpurāna is commonly regarded as Vaishnava Purāna. No doubt it deals with the avatārs of Vishnu, particularly with the avatār of Krishna. Be it noted that Krishna is a common god even to-day much worshipped by the people. The Śrīmad Bhāgavatam conceives Krishna as a Vedic god, and in the Bhāgavata there is also the glorification of Śiva and there is no sectarian animosity towards Śaiva worship.

Most vital to our point is the cult of Sankarshana-Vāsudeva which prevailed from the 6th century B C to about the 3rd century A D. In the religious system of India, Pāṇini and Patañjali referred to Vāsudeva as a divine being glorified by the Sātvatas, one of the Yādava tribes when Śrī

Krishna was flourishing. The Bhāgavata says that Vāsudeva and Baladeva were regarded as gods by Sātvatas, corroborated by the Nārāyaṇīya section of the Mahābhārata. Even the Tamil country was familiar with this cult as could be seen from the Śilappadikāram, a Tamil classic of the second century A D. The cult of Balarāma was slowly given up and in the new system of religion that arose, only Vāsudeva remained as the supreme God who was identified with Nārāyaṇa. We are at some length on this question because the Bhāgavata Purāṇa does not mention in so many words the Sankarshana-Vāsudeva cult. It would appear then that the Bhāgavata Purāṇa was composed after the Vāsudeva-Sankarshana cult disappeared, and when the Vāsudeva cult was all in all. This must have been the time when the imperial Guptas were rising into prominence.

We have therefore to dismiss the theory of R. G. Bhandarkar and Pargiter as to the date of this Purāṇa, and there should be no hesitation in putting it down as a work of the 3rd century A D. The reference to Vishnu Purāṇa in the Tamil classic of 2nd century A D. must show, as has been already said, that it must have been composed some two or three centuries before. The Bhāgavata which follows the Vishnu Purāṇa in its major details, must be more or less in the neighbourhood of the date of the composition of the Vishnu Purāṇa. It would not be then unreasonable to say that the Bhāgavatam was a work of the third century A D.

When we are examining this question two things strike a student of history. One is the prominence given in the religion of the Guptas to the worship of Varāha, the third incarnation of Vishnu and the other is that the imperial Guptas styled themselves as Paramabhāgavatas meaning that they were wedded to the cult of the Bhāgavata. The Bhāgavata school was characterised by the system of Bhakti or devotion. The Śrīmad Bhāgavatam deals with Varāha Avatār in *extenso* and the term *Bhagavān* as understood in those days was applicable to any god or sage who had all

the six attributes connoted by the term *Bhaga*. In these circumstances we are obliged to think that the imperial Guptas, Smārtas as they were, held as sacred the Śrīmad Bhāgavatam as its tenets appealed to them most. We conclude therefore with Sir Charles Eliot that the Śrīmad Bhāgavata could not belong to the latest class of Purāṇas, for "it seems to contemplate the performance of Smārta rights, not temple ceremonial" (For details, see my article in the Journal of the Madras University, January and July 1949, pp 87 to 95 on the *Date of the Bhāgavata Purāṇa*)

THEIR HISTORICAL VALUE

To the historian of ancient India, the Purāṇas are an unfailing source of information. They help us to reconstruct the history of Indian culture and civilization. By culture and civilization we mean the history of Indian polity, of Indian society, the history of religion and philosophy, legal history, the history of arts and crafts, architecture and iconography besides royal dynasties and the period of their rule. With regard to the Indian political institutions in the past, there are some valuable chapters in several Purāṇas and particularly in the Matsya Purāṇa. The elective and hereditary character of monarchy, the king's rights and duties, the qualifications of councillors and ministers, systems of taxation, and administration of justice are all found described with a wealth of detail. Some Purāṇas like the Agni Purāṇa furnish material for the construction of fortifications, rules of warfare methods and weapons of war, diplomacy, etc. (See also V R R Dikshitar, on the *Polity of the Purāṇas* in the "Indian Review", 1935, No 6 Madras)

In the same way a student of sociology will meet with details with regard to movements of people, their manners and customs, and in short their culture. There are materials about the castes and tribes of ancient India, both indigenous and foreign. For example, the Vishnu Purāṇa speaks of the Kīrātās on the eastern boundary of Jambu-

dvīpa and the Yavanas on the western territory. There are also enough material as to the conventions of society and how their non-observance led to the degradation of persons. We also see how people were divided into a number of communities and how this division was made to rest on occupation and profession, and how their hereditary character promoted family spirit in all walks of life.

From the point of view of the development of Indian religion and philosophy the Purāṇas are again infallible sources. In some of them we find the Sāṃkhya system predominating. They preach in detail how to observe *karma*, *yoga* and *bhakti*. In season and out of season they teach how to cultivate detachment and aim at the identification with the supreme spirit to get riddance of *samsāra*. Further a student of law and legal institutions will find ample scope to write a legal history of the Hindus. Many chapters in several Purāṇas seem to be a reproduction of the old Dharmaśāstras and Dharmasāstras. There are regulations relating to varṇa āśrama and administration of justice. There is equally valuable information with regard to arts and crafts. Even serious students of Hindu music are baffled by chapters especially in the Vāyu Purāṇa and the Brahmāṇḍa devoted to music. There is plenty of reference to painting, dancing and other arts.

References are made now and then to guilds and corporations discharging their functions satisfactorily according to conventions. There are also passages in some Purāṇas about the development of architecture and iconography. The origin of house-building is furnished by the Brahmāṇḍa Purāṇa and supplemented by the Matsya Purāṇa. Temples and temple-building as well as image-making are also dealt with. Installation of images on auspicious occasions covers portions of the Purāṇas especially in the Matsya Purāṇa. These and other things are all found scattered in the pages of the Purāṇa literature. And a student of ancient India will be profited by critically studying them.

By far the most important chapters in the Purānas are the Vamśānucarita portions. The historians of ancient India have tested this material in the light of archaeological and epigraphical evidences and found them almost accurate. The Purānas which speak of the royal dynasties are twelve in number. The version of the Vishnu Purāna with regard to Mauryan dynasty and of the Vāyu Purāna with regard to the early Guptas has found general acceptance among scholars. We are not concerned with the lunar and solar race of kings, but after the war of the Mahābhārata, which Pargiter is inclined to place about 1100 B.C., three lines of kings are mentioned. These are Purus, Ikshvākus and the kings of Magadha. The history of these three dynasties formed largely the history of ancient India. There is a continuity in the dynastic list up to the epoch of the Āndhras. The Purānas place the Āndhras after the Kanva kings and calculate the intervening period between these two dynasties to be 157 years. This has to be discredited, for the first of the Āndhra kings is said to be much earlier in date than the first of the Śunga kings.

Several Purānas contain accounts of genealogies of kings. It is not possible to say which accounts are the oldest and which are reliable. With regard to names of kings and their rule there seems to be some difference of opinion among the Purāna writers, though there is general agreement in the majority of cases. An examination of the lists in individual Purānas would be of no value to the historian on account of corruptions and omissions and even interpolations. The extant Brahmāṇḍa Purāna, for instance, does not contain the latter half of the Anava genealogy, the Paurava genealogy and a portion of the dynasties of the Kali age, but these are found in the Vāyu Purāna.

There is again an incomplete version of the North Pāñchāla genealogy in the Brahma Purāna. Further the Brahma account furnishes two different origins for the

Kanyākubja and Kāśī dynasties The incompatibility of these origins manifests itself as erroneous Again, when the Agni Purāṇa relates these two dynasties, Kanyākubja and Kāśī, the account seems to be vitiated by error The Matsya and Līṅga Purāṇas assign six kings to the Ikshvāku dynasty, but the Vāyu Purāṇa mentions thirty-one kings The Kūrma Purāṇa contains more matter for chronicling the king Vasumanas, as well as the Haihaya monarchs, Jayadvaja and Durjaya The Mārkaṇḍeya Purāṇa furnishes in detail the early history of the Vaiśāla dynasty

We have been at some pains to show that different Purāṇas contain different accounts of different dynasties But a student of history must collate together the various details all scattered, and sift historical truth therefrom One word more Referring to the coronation of the Nanda two intervals are given The interval between the death of Parikshit (the year of the Mahābhārata war) and the coronation of Nanda is said to be 1015 according to one version and 1050 according to another The interval between the coronation of Nanda and of the Āṇḍhra dynasty is said to be 836 According to the Kali abda era the year 5038 corresponds to A D 1937 Subtracting the stellar cycle of twenty-seven centuries, we get 2338 If we again proceed to subtract 1937 from 2338, we get 401 B C which can be taken as the date of the accession of Nanda, though V A Smith would remark that Nanda was a powerful king even in 415 B C But whatever may be the date assigned to Nanda the Purāṇas offer a workable hypothesis for a system of ancient Indian chronology

Now comes my pleasant task, my thanks are due to the Syndicate of the University of Madras for having undertaken to publish these volumes of the *Purāṇa Index* under the auspices of the Madras University. We hope and trust that these volumes with their encyclopaedic information will prove to be a source-book for students of ancient Indian history and culture, and stimulate

further interest among the advanced students to the preparation of a similar index for the remaining thirteen Mahāpurāṇas.

5th November, 1951,
Madras.

V. R. R. DIKSHITAR

EDITIONS OF THE FIVE PURĀNAS INDEXED

1. *The Bhāgavata Purāna* : T. R. Krishnacharya,
Kumbakonam, 1916.
2. *The Brahmānda Purāna* : Sri Venkateswara
Steam Press, Bombay, 1912.
3. *The Matsya Purāna* : Anandasrama, Poona, 1907.
4. *The Vāyu Purāna* : Anandasrama, Poona, 1905.
5. *The Vishnu Purāna* : Sri Venkateswara Steam
Press, Bombay, 1910

ABBREVIATIONS

Bhā. — Bhāgavata

Bhā P — Bhāgavata Purāna

Br — Brahmānda

Br P — Brahmānda Purāna

M — Matsya

M P — Matsya Purāna

Vā — Vāyu

Vā P — Vāyu Purāna

Vt — Viṣṇu

Vt P — Viṣṇu Purāna

A

Amkuṣā—a Śakti on the Drāvinikā mudrā. ॐ ; ,

Br. IV. 36, 76.

Amkuṣeśvaram—in the Narmadā.

M. 194, 1

Amkola—a tirtha, and its merits.

M 191 118-25

Amcoladvicarāḥ (c)—a kingdom watered by the R. Sitā.

Br. II 18, 45

Akapī—a sage of the Tāmasa epoch

M 9 15

Akampana—a son of Khasā and ■ Rāksasa¹ an Asura | ✓
in the sabhā of Hiranyakaśipu.²

¹ Br III 7, 136, Vā 69, 167 ² M 161 81 ✓

Akarna—a kādraveya nāga

Br III 7, 33

Akarmaka (1)—a class of Piśācas

Br III 7, 379

Akalmasa—a son of Tāmasa Manu.

M 9, 17.

Akāra—its significance in Om¹; the source of 63
varnas²; the primordial svara and its place in creation.³

¹ Vā 20, 8ff. ² Vā. 26, 28. ³ Vā. 26, 29ff.

Akāradīksakārāntavarnamūrti—the house of, to the north of Mātrkā

Br IV 36, 20

Akrtacūda—one who has not had tonsure his death leaves pollution for one night, pollution after cūda is for three nights

M 18 ■

Akrtavrana (I)—a Brāhman invited for the Rājasūya of Yudhisthira to officiate as a priest

Bha, X 74 9

Akrtavrana (II)—a Paurāṇika Learnt one of the four Mūlasamhitas from the disciple of Vyāsa¹, a pupil of Romaharsana, otherwise known as Kāsyapa²

¹Bha, XII 7 5, 7 ²V₁ III 6 17

Akrtavrana (III)—a sage

Br II 35 63

Akrtavrana (IV)—the Brahman boy rescued by Paraśurāma, his guru, from the jaws of a tiger¹ Advised to take courage and console his mother, condoled with him on the loss of his parents² Accompanied Paraśurāma, to Mandira for a twelve years' penance and to Mahendra for another course of austerities Helped Paraśurama in his Aśvamedha and the penance after³

¹Br III 26 3 30 21, 34, 8 29 35 37 ²Br III 37 10
38, 2, 35 39 13 41 15 17, 43 31 44 1 30 ³Br III 46
3 28 47 34 59

Akrtāsva—a son of Samhatāśva

Br III 63 65 M 12 34

Akrīya—the son of Gambhīra Of his wife was born
Brahman

Bha IX 17 10

Akrūra (1)—a Yadu prince, welcomed Kṛṣṇa to Dvāraka¹ The foremost of the sons of Śvaphalka and Gāndinī; married a daughter of Ugrasena and had two sons, Devavān and Upadeva (Deva and Anupadeva-Vt)² Stayed in Mathurā (Mathūrā) when the Yadus migrated³ Once visited Brahmahrada⁴ Kamsa sent for him and asked him to take in his chariot Kṛṣṇa and Rāma to the capital for the Dhanur-yāga ('festival of arms') at which they were to be killed Returned home with this message⁵ When the night passed by, Akrūra started for the *vraja* of Nanda thinking all the way of the meeting and embraces of Kṛṣṇa and Rāma who had made friends with people of Brindāvan Reached Gokula by evening⁶ Saw Rāma and Kṛṣṇa in fine deportment and form milking cows prostrated before them in divine ecstasy Welcomed in the proper way by the brothers and Nanda, Akrūra was lost in wonder, and did not feel the fatigue of the journey⁷ Gopis who came to know of Akrūra's mission called him Krūra for taking away Kṛṣṇa from their midst⁸ It was early morning when Akrūra and the two brothers started after morning prayers Reaching the Yamunā, Akrūra went to the river for a bath, asking the brothers to stay in the chariot But he was surprised to see the brothers in the waters, and at the same time in the chariot also He also saw Hari reclining on Śesa⁹ Akrūra's praise of Hari¹⁰ Congratulating himself on his luck to have had a *darśan* of Hari, he drove Kṛṣṇa and Rāma to Mathurā before sunset¹¹ Invited Kṛṣṇa to his home, and the latter agreed to go to his place only after Kamsavadha Informed Kamsa of

¹ Bha I 11 16 14 28 ² Bha IX 24 15 17, 18, Br III 71 113 ³ Bha X 24 15 17, 18, Br III 71 113 ⁴ Bha X 28 16 ⁵ Bha X 36 27-40, V₁ V 15 ⁶ Bha X 38 1-24 ⁷ Bha X 38 25-43 ⁸ Bha X 39 21 26 ⁹ Bha X 39 32-57, V₁ V 18 11 and 19 ¹⁰ Bhā X 40 (whole) ¹¹ Bhā X 41 4-6

Kṛṣṇa's arrival in the camp, and went back to his house¹¹ Attended the wrestling match^{12(a)} Gopis took Uddhava to Akrūra¹³ Was visited by Kṛṣṇa with Rāma and Uddhava to whom Akrūra gave a royal welcome¹⁴ Kṛṣṇa told Akrūra that they looked to him for guidance, and that he was their *guru* Was requested by Kṛṣṇa to go to Hastināpura to find out the exact position of the Pāṇḍavas¹⁵ Visited Hastināpura and returned to Mathurā after meeting Kuntī and ascertaining the evil intentions of Dhṛtarāstra against the Pāṇḍavas¹⁶ One of those stationed by Kṛṣṇa to defend the western gate of Mathurā,¹⁷ was consulted by Kṛṣṇa on the eve of his attack on Jarāsandha¹⁸ A member of the Yādava sabhā¹⁹ Satyabhāmā refusing to part with the jewel Syamantaka (s v), Akrūra suggested with Kṛtavarma to Śatadhanvan Bhoja its seizure from Satrājita as he had failed to keep his promise to marry his daughter to them²⁰ Asked by Śatadhanvan for help against Kṛṣṇa, Akrūra refused, Bhoja Śatadhanvan killed Satrājita, the father of Satyabhāmā, and secured the jewel but placed it in Akrūra's custody²¹ Became afraid, after Śatadhanva's death at the hands of Kṛṣṇa and Balarāma, and left Dvārakā Evil portents in the city and cessation of rains It was said that rain fell where Akrūra lived Was sent for by Kṛṣṇa to return to Dvārakā, gave his sister in marriage to Kṛṣṇa who after duly honouring him, requested him to show the jewel in public, so that Rāma might not misunderstand him He did so in the sabhā of the Sātvatas but Kṛṣṇa placed Syamantaka back in his hand²² Was sent back to Dvārakā after the Rājāsūya for its defence²³ Visited Syamantapañcaka on the occasion of the solar eclipse²⁴ Fought with Bhoja, deluded by Kṛṣṇa²⁵ Got killed in the Yādava contest at Prabhāsa²⁶

¹¹ Bhā X. 41 11 18.^{12(a)} Vī V 20 28¹³ Bhā X. 46 49¹⁴ Ib X 48 12 28¹⁵ Ib X. 48 29-35¹⁶ Ib X ch. 49 (whole)¹⁷ Ib X. 50 20 [4]¹⁸ Ib X. [50 (V) 8]¹⁹ Ib. X [52 (V)²⁰ Ib X 57 3

Va 96 57, 97,

Vī IV 13 115-26

²¹ Bhā X. 57 14 18²² Ib X. 57 29-41 [1-4]

Br III 71 59 and

²³ Vī IV 13 67 90²⁴ Bhā X 76 7 [5] 14²⁵ Ib X. 82. 5²⁶ Ib XI 12 10²⁷ Ib XI 30 16

Akrūra (II)—a kādraveya nāga

Br, III 7 36

Akrūra (III)—Mahāsena a varamūrti

Br IV 44 50

Akrūra (IV)—a son of Jayanta, married Ratnā, Śaibya's daughter, father of eleven powerful sons

M 45 27-8

Akrodhana (I)—a son of Tvaritāyu or simply Āyu

M 50 37

Akrodhana (II)—a son of Ayutāyu and father of Devātithi

Va III 232

Aksa (I)¹—the game of dice R̥tuparna, an expert in it Taught the game to Nala, to be avoided by a king²

¹Bhā IX 9 17 M 220 8, Va 88 174 V₁ IV 4 37,
Br III 63 173 ²M 154 520 220 8

Aksa (II)—a dānava

Br III 6 11

Aksa (III)—a son of Satyabhāmā and Kṛṣṇa ✓

Br III 71 247, Vā 96 238

Akṣapada—a son of Somaśarman, the avatār of the Lord at Prabhāsa, contemporary with the 27th Vyāsa

Vā 23 216

Akṣamālā—of Śeṣa, see *Aksasūtra*

Va III 50

Aksara (i)—Father of Suyajña

Br III 70

Aksara (ii)—an epithet of Hari—(ety)¹ is Brahma²

¹M 248 39 ²Va 32 1

Aksara (iii)—rises out of the neck of Brahmā in the contemplation of creation¹ A system of letters formed by Brahmā²

¹Vā 26 14 ²Bha XII 6 43-44

Aksara (iv)—a term for mahān

Va 102 21

Aksari—the highest yogi

Va 19 43, 20, 4

Aksasūtra—given to Vāmana by Pulaha adorns Agastya, (also *Aksamālā*) (s v)

M 61 36, 245 87

Akṣayaavaṇa—in Gayā¹, the fruits of anna srāddha at²

¹Va 105 45 109 16 ²Va 111 79 & 89

Akṣayā—a Brahmarākṣasi

Va. 69 134

Akṣayaśva—one of the two sons of Samhatāśva

Va 88 63

Akṣaya-trīyā (vrataṁ)—the third day of Śuklapakṣa of the month Vaiśākha It is all the more important if Kṛtikā happens to be the nakṣatra of that day A prayer to Janārdana on that day accompanied by fasting is equal to performing the Rājasūya

M. 65 1-7

Akṣī—a daughter of Rohinī and Ānakadundubhī

III 46 12

Agaja—a son of the elephant Mrga

Br III 7 332

Agamyāgamanam (*Anyanganārati* ■ v)—Brhaspati tells Indra that intercourse with mother, sister, wife of preceptor and uncle's wife is illegal. The last two could be atoned for by a *kṛcchra* of 12 and 6 years respectively. Similar cases of forbidden intercourse and their respective *prāyaścittas* given. Repetition of *Pañcadaśāksari* 1008 times after worshipping *Parāśakti* could remove all sins

Br IV 8 137

Agamyagāmi—goes to the *naraka* *Sabala*

Va 101 157

Agaru—the forest in the Kuru country between the two mountains *Candrakānta* and *Sūryakānta*

Va 45 31

Agastya (I)—a son of *Pulastya* and *Havirbhu* he was *Dahra agni* in his previous birth

Bha IV, 1 20

Agastya (II)—a contemporary of *Kṛṣṇa* and *Rāma* and a resident of Mount *Malaya*. Visited by *Balarāma*¹. Came to *Syamantapañcaka* to see *Kṛṣṇa*². Called on *Parikṣit* practising *prāyopaveśa*³

¹ Bha X 79 17

² Ib X 84 5

³ Ib I 19 10

Aksara (I)—Father of Suyajña

¹ Br III 70 23

Aksara (II)—an epithet of Hari—(ety)¹ is Brahma²

¹ M 248 39 ² Va 32 1

Aksara (III)—rises out of the neck of Brahmā in the contemplation of creation¹ A system of letters formed by Brahmā²

¹ Va 30 14 ² Bhā XII 6 43 44

Aksara (IV)—a term for mahān

Va 102 21

Aksarī—the highest yogi

Va 19 43, 20, 4

Aksasutra—given to Vāmana by Pulaha : adorns Agastya, (also *Aksamālā*) (s v)

M 61 36, 245 87

Aksayavaṭa—in Gayā¹, the fruits of *anna srāddha* at²

¹ Va 105 45 109 16 ² Va 111 79 & 83

Aksayā—a Brahmarākṣasi

Va 69 134

Aksayāśva—one of the two sons of Samhatāśva

Va 88 63

Aksayaṭṭriyā (*vrataṁ*)—the third day of Śuklapakṣa of the month Vaiśākha It is all the more important if Kṛtikā happens to be the nakṣatra of that day A prayer to Janārdana on that day accompanied by fasting is equal to performing the Rājasūya

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Br IV 8 1-37

Agamyagāmi—goes to the *naraka* Śabala

Va 101 157

Agaru—the forest in the Kuru country between the two mountains *Candrakānta* and *Sūryakānta*

Va 45 31

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Bha IV, 1 36

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¹ Bha X 79 17

² Ib X 84 5

³ Ib I 19 10

✓ *Agastya* (*Kumbhayan*) (xii)—born from a pitcher into which Mitra and Varuna dropped their *vīrya* at the sight of the charms of Urvaśi a brother of Vasistha¹ Dwarfed the Vindhya made a home in Lankā seeing the universe troubled by Tāraka and other Asuras caused the ocean to dry up by drinking the waters and brought relief to the Devas performed *tapas* seated on Mount Malaya with his wife Lopāmudrā white in colour, with four hands *Aksa māla* and *Kamandalu*, narrated the story of Ajāmila² present at Rāma's *abhiseka*^{2(a)} Visited by Paraśurāma, initiated him to the *Kṛṣṇapremāmṛtam* mantra which he heard from Śeṣa, the Nāga king Spoke to him of the threefold *bhakti* and its characteristics³ A Brahmuṣṭha, versed in *Vaikhānasa*, a *Devarsi*, versed in Vedic literature⁴ The guest of Ilvala who cooked *Vātapi* for him⁵ Roaming about, he found all creatures engrossed in ignorance Reaching Kāñci, he prayed to Kāmāksī and Ekāmraśiva Here Hayagrīva Viṣṇu appeared before him and pointed out ways to redeem the ignorant millions Was entertained with the story of Śakti by Hayagrīva⁶ Praised Śiva out to ruin *Tṛpura*⁷ He who worships *Agastya* becomes lord of the seven worlds⁸ ✓

¹ Bha VI 18 5 Br IV 5 38 M 61 21-31 201 29 202 1
² Bha, VI 3 35 M 61 17, 36-41, Br III 56 53 ^{2(a)} Vi IV
 4 99 ³ Br II 32 119 III 34 50 35 34 41 48 36 1 59
 37 ■ 56 23 ⁴ M 145 93 114 ⁵ Bha. VI.18 15 ⁶ Br IV
 5 3 29 6 1 39 7 ⁷ M 133 67 ⁸ M 61 44 55

Agastya (xv)—married the first born daughter of King Malayadhvaja Paṇḍya, and had a son *Dr̥dhācyuta*¹ Cursed the Pāṇḍyan king *Indradyumna* to become an elephant²

¹ Bha IV 28 32 ² Ib VIII 4 9 10

Agastya (v)—the constellation (Canopus) that moves fast above *Dhruvamandala*

Br II 21 101 Va. 50 155

Agastyā (vi)—a hill of that name —

M 124 97

Agastyā (vii)—born of *garbha*, born later as Dattāli,¹ (Dattoli-Vi) residence (*bhavana*) at Mahāmalaya,² relation of, to Potryana,³ Udayantaka Mt brought by, and his wife⁴

¹ Vā 28 22, V₁ I, 10 || ² Vā 48 || ³ Vā 59 93, 208
⁴ Vā 108 44, 53

Agastyakundam—in the Udayantaka Mt, here eight sages performed austerities and attained salvation

Vā 108 45

Agastyapadam—in Gayā

Vā 109 19, 111 53, V₁ II 8 85

Agastyabhavanam—see *Agastyā*

M 163 74

Agastyas—a group of Rākṣasas

Br III 7 162

Agastyeśvaram—a tirtha in the Narmadā

M 191 15-18

Agāradāhin—unfit for inter-dining

Vā 83 ||

Agāvaḥa—Father of four sons and a daughter

Br III 71 257

Agnayitī—a queen of Kṛṣṇa

V₁ V 28 3

✓ *Agni (i)*—the God of Fire also known as *Hutāśana* *Havyavāhana* and *Vahni* ¹ A place sacred to *Agni* in the *Sarasvatī* which *Vidura* visited ² *Svāhā* and her three sons are deities presiding over *Agni* ³ One of the gods with power to confer boons or pronounce curse on the world, curse on elephants ⁴ On the tail of *Śīsumāra* ⁵ Invested by the *Māyā* of *Bhagavān*, *Agni* does not sometimes understand his will and work ⁶ A guardian of the world ⁷ The mouth of *Harī* as embodying all *Vedas* ⁸ Is pleased with a devotee of *Harī* ⁹ Even the powerful *Agni* could not digest *Brāhman's* property when misappropriated ¹⁰ Identified with *Harī* ¹¹ Swallowed the seed of *Śiva* borne by *Gangā* as a punishment for disturbing *Umā's* union with the Lord, and unable to digest it, he discharged it into a bush of reeds (*śarakānana*) where it became *Kumāra* ¹² Goes round *Dhruva* ¹³ Presented *Ājagava* bow to *Prthu* ¹⁴ Married a daughter of *Daksa* ¹⁵ Worshipped in *Kuśadvīpa* ¹⁶ His son was *Manu* *Svārociṣa* ¹⁷ Fought with *Puloma* in a *Devāsura* war, ¹⁸ followed *Indra's* army against *Kṛṣṇa* who took away *Pārijāta* from heaven Beaten by *Kṛṣṇa*, he escaped alive from the field ¹⁹ His town visited by *Arjuna* in search of a dead child of a *Brāhman* of *Dvārakā* ²⁰

¹ Bha I 15 8, Br III 10 24-35 ² Bha, III 1 22 ³ Ib IV 1 60 ⁴ Ib IV 14 26-27, Br III 7, 352 ⁵ Bha, V 23 5 Br II 23 104 ⁶ Bha, VI 3 11 15 ⁷ Ib, VIII 10 26 ⁸ Ib VIII 16 9 ⁹ Ib X 41 13 ¹⁰ Ib X 64 32 ¹¹ Ib XI 16 13 ¹² Ib IV 7 64 [], VI 6 14, Br IV 15 21, 20 46 26 53 ¹³ Bha IV 9 21 ¹⁴ Ib IV 15 18 ¹⁵ Ib IV 1 48 ¹⁶ Ib V 20 2 ¹⁷ Ib VIII 1 19 ¹⁸ Ib VIII 10 31, ¹⁹ Ib X [65 (V) 40] [66 (V) 27-31] ²⁰ Ib X 89 44

✓ *Agni (ii)*—a *lokapāla* Gold pleasing to *Agni*, worship of, ¹ burning women and children in *Tripura*, he pleaded that he was not a free agent but only carrying out orders ² The *vaṁśa* of *Agni* The succession of fires and their descendants detailed in Ch 51 of the *Matsya Purana* ³ The *Bhāgavata Purāna* mentions 49 *Agnis* *Pāvaka*, *Pavamāna*

¹ M 225 13, 266 20, 63 ² M, 188 29 57 ³ Cf Mhb Vana 220 4

and Śuci and their 45 sons together with Svāhā All invoked in sacrifices ⁴ Another classification of fires *divyam*, *bhautikam* or *abyoni*, and *pārthivam* ⁵ .

⁴Bha IV 1 60 62, 7, 16 ⁵Br II 24 6, 21 53 56, Va 53 5

Agni (iii)—one of the eight Vasus, and a son of Vasu Wife Vasorddhāra Dravinaka and others are sons ¹ Identified with Hari ²

¹Bhā, VI 6 11, 13 ²Ib XI 16 13, M 8 4

Agni (iv)—married Vikeśi Father of Ūryja clan of apsaras and also of Nala and Angāraka, who afterwards became a planet

Br II 24 91, II' 7 21, 229

✓ *Agni* (v)—an Ātreya, and one of the seven sages of Tāmasa epoch

Br II 36 47 M 9 15 Vā 62 41

Agni (vi)—a son of Āgneyi and Ūru His daughter Suc-¹ ✓
chāyā married Śiṣṭa, son of Dhruva Ārseya pravara

M 4 38, 43, 196 9

Agni (vii)—alias Rta, son of Samvatsara,¹ married Svāhā, a daughter of Daksa ²

¹Br II 13 23 ²Vā 1 76, Br II 9 56, 12 1

Agni (viii)—a Marut gana of that name

ML 171 52

* *Agni* (ix)—The eldest son and mindborn son of Brahmā in Svāyambhuva antara,¹ of Brahmā's tapas,² one of the eight *tanus* of Mahādeva,³ hymns to,⁴ gave rise to a family of 49 fires⁵

¹ Vā 29 1,

V_i I 10 14

² Vā 21 63-4

³ Vā 27 ॥

⁴ Vā 21 71ff

⁵ V_i I 10 15-7

Agni (x)—(Bhūtapati) one *Agni* made into three by Aila to attain the Gandharva loka in the Tretāyuga. The Gandharvas presented him with a pot of *Agni* which he took to his city to perform sacrifices. He placed it on the Arani when an *Aśvattha* appeared to his surprise. When Aila informed Gandharvas the latter asked him to turn the *Aśvattha* thrice and get three fires with which to sacrifice.

Va 91 48 101 21

Agni (xi)—see *Anila*

V_i I 15 114

Agni (xii)—a Mahāpurāṇa (also *Āgneya*)

V_i III 6 ॥

Agni *Abhimāni*—see *Agni*

V_i I 10 14

Agnikā—one of the three daughters of *Vikrāntā*, originator of the *Āgneya* gana of the Gandharvas

Va ॥ 21 23

Agnikunḍa—the fire pot from which Śiva appeared to Dakṣa.¹ Rise of *Tilottamā* from Brahmā's *agnikunḍa*.²

¹ Vā 30 172

² Vā 69 59

Agniksetra—from which *Sitā* came

Vā 89 17

Agnīḥva (I)—a dātya in the fifth tālam (Mahātālam-Vā)

Br II 20 36, Vā 50 35

Agnīḥva (II)—A Trayārseya

M 196 43

Agnīvāla—the name of a hell to which disturbers of hermitages go,¹ those fallen from their āsrama duties undergo torments in²

¹Br IV 2 149, 174 ²Vā 101 148 171

Agnitīrtham—on the southern bank of the Yamunā

M 108 27

Agnitejas—a sage of the XI epoch of Manu

Vl. III 2 31

Agnidhra—a son of Bhautya Manu

Va 100 116

Agnipurāṇa—one among the Mahāpurāṇas comprises 15400 ślokas See *Agni*

Bha XII 7 23, 13 ■

Agnipraveśam—the custom of wife entering her husband's funeral pyre ✓

Br III 47 82

Agni-praskandanam—diarrhoea—Yayāti caused his son Anu to be afflicted by it

M. 33 24

•*Agnibāhu* (I)—one of the ten sons of Svāyambhuva
Manu

Br II 33 104, M 9, 4

Agnibāhu (II)—one of the ten sons of Kardama

Br II 14 9

Agnibāhu (III) (*Bhārgava*)—a sage of the epoch of
Bhautya Manu,¹ a son of Bhautya (fourteenth) Manu²

¹Br IV 1 113 ²Vā 100 116

Agnibāhu (IV)—a son of Priyavrata,³ had no inclination
for rule and was given to yoga,² a sage of the XIV epoch of
Manu³

¹Vā II 1 7 ²Vā II 1 9 ³Vā III 2 44

Agnibhāva—an Amṛtābha deva

Br II 36, 53

Agnibhāsa—one of the fourteen sons of Vasistha Prajā-
pati in the Cārisnava antara

Vā 62 46

Agnimādhaka (also *Agnimāthara*)—a pupil of Bṛiskala
was instructed the second śākhā of the *Ṛgveda*

Vā 60 26 Vā III 4 18

Agnimat—one who keeps up the sacred fire

M 16 21

Agnimantras—in homas to ward off calamities to the
state

M 231 11

Agnimātā—a second disciple of Bāskala, in charge of the śākhā of the *Rgveda*

Br II 34 27

Agnimitra (I)—the son of Pusyamitra Śunga and father of Sujyestha,¹ reigned for eight years²

¹Bha XII 1 16 V₁ IV 24 34 5 ²Br III 74 151

Agnimitra (II)—a pupil of Bāskala

Bha, XII 6 54

Agnimukha—the name of an Asura who has his city in the third talam

Br II 20 26

Agnirbāhu—a sage of the epoch of the 14th Manu (*Agnirbāhu*) (Burnouf)

Bha VIII 13 34

Agnilingam—from its middle Maheśvara spoke out the *Linga Purāna*

M 53 37 8

Agninacācas—a sage ¹a pupil of Romaharsana²

¹Br II 35 64 ²V₁ III 6 17

Agnivarna—of the (Kūśa dynasty), the son of Sudarśana, and father of Śighra(ga)

Bha IX. 12 5 Br III 63 209-10, Va 88 209, V₁ IV 4 108

Agniveśya (I)—the son of Devadatta, was an incarnation of Agni. Was known also by other names—Kānina and Jātūkarna. He was a great sage, and the originator of the Brāhman group of Agniveśyāyana ¹ (Pravara-Angiras) ²

¹ Bhā IX 2 21-22, Br III 47 49 ² M 196 12

Agniveśya (II)—a son of Śūli in the 24th dvāpara
Va 23 207

Agnisarma—a mānasa rtvik at Brahmā's yāga, created five Agnis from his face

Va 106 34 41

Agnisamāyanas—the originators of Kaśyapa gotra
M 199 7

Agniṣṭut (I)—produced by Brahmā

Bhā III 12, 40

Agniṣṭut (II)—a son of Cākṣusa Manu

Br II 36 79, 106, M 4 42

Agniṣṭoma—a son of Manu Cākṣuṣa and Nadvalā

Bha. IV 13 16 V₁ I 13 5

Agniṣṭomam—origin of, from the first face of Brahmā¹, performing Agniṣṭomam is equal to honouring pitrs, done by Vāli². Here the sacrifice of pasu is involved³

¹ Br II 8 50 Va 9 49 V₁ I 5 53 ² Br III 7 268 11
M 15 11 ³ M. 58 33, 58 53, 239 30

Agniṣṭ(ṣṭ)ut—a son of Nāḍvaleyā Manu

Va. 62 67, 91.

Agnisvāttāh—a *pitrgana* dwelling in the Somapāda region in the direction of *Vaivasvata* ¹ *Pitrs* representing *ārtavas*, the name given to householders who do not perform *yajñas* ² *Pitrs* in *Viraja's* kingdom Their mind-born daughter *Pivari* was married by *Śuka*, son of *Vyāsa* ³ Gave *Menā* their mind-born daughter to *Himavān*, ⁴ overlord of other *pitrs* ⁵

¹ Bha IV 1 63, V 26 5 V₁ I 10 18 II 12 13, Br II 13 6 V_a 73 2 110 10 ² Br II 13 6-7 23 75 77, 28 4 16, 19 20 and 73 V_a 30 ■ 27f 52 67 8 56 13-15, 68 73 2 4 ³ Br III 10 75 80 ⁴ V_a 30 27 9, 31 56 13 and 68, V₁ I 10 19, Br II 13 31 ⁵ M 14 2, 18 21, 19 5, 102 20, 126 60 141 4, 13 and 16

Agnisambhavas—a *Kanyā gana* born of *Manu* from *Ūrjā*

V_a 69 54

Agnihotram—personified as the son of *Prśni* and *Savitā*, ¹ a vedic sacrifice ² performed by *Bharata* ³ Its nature and effects ⁴ Performers of *Agnihotra* live in *Pitryāna*, ⁵ performed by *Śukra*, *Dhūmini*, the sonless wife of *Ajamūḍha*, ⁶ performed by *Purūravas* the face of the personified *Vedas* ⁸ As efficacious as hearing the *Viṣṇupurāṇa* once ⁹

¹ Bha VI 18 1 ² Ib III 13, 36 ³ Ib V 7 5 ⁴ Ib VII 15, 48 ⁵ Br II 21 160 30 13 III 14 2 26 14 35 44 44, 5, 66 2 M 124 98. ⁶ M 11, 58, 25, 34 50, 18 107, 16 183 81 ⁷ V_a 91 2, 107 18 77 9 ⁸ Ib 104 83 ⁹ V₁ VI 8, 30

Agnīdhra (I)—a *Nadiputra* and *Dhṛṣṇi agni*

Br II 12 20 V_a 29 18 26

Agnīdhra (II)—(*Kāśyapa*)—a sage of the epoch of *Bhautya Manu* (XIVth *Manu*)

Br IV 1 112 V₁ III 2, 44

Agnīdhra (III)—a son of *Svāyambhuva Manu* ¹ Lord of *Jambūdvīpa* ²

¹ V_a 31 17 ² V_a 33 9, 11

Agnisomayama—*Āpyāyanam* offered to Agni, Soma and Yama in the *śrāddha*, the *pitrsthānam* of places prescribed

M 15 32, 16 33

Agnisomavidhyā—an attribute of Śiva, Agniśoman representing Brahman

Br III 72 188 IV 43 76

Agnyādhānakriya—Vedic rituals which are to begin on *Parvasandhis*

M 141 32

Agryam—a region of the *Pātala*, the soil with the gold colour

V₁ II 5 2 and 3

Agha—an asura, friend of Kamsa. Appeared in the guise of a boa-constrictor in order to devour Kṛṣṇa, his playmates and cattle in Brndāvana. Thinking it to be a part of the landscape of the Brndāvana, Kṛṣṇa's playmates and cattle entered his wide-open mouth. Kṛṣṇa understood the situation, and after a little hesitation, he also went in and killed him by choking his throat. Agha, however, attained salvation.

Bhā X 12 13 38, 13 4, 14 60

Aghamarṣana (I)—a *tīrtha* at the foot of the Vindhya. Here Dakṣa performed *tapas* and praised Hari with the *Hamsaguhya*

Bhā VI 4 21 & 35

Aghamarṣana (II)—a Kauśika and a sage¹. Not to have matrimonial alliance with Viśvāmitra and others²

¹ Br II 32 117, M 145 112 ² M. 198 12

Aghavināśinī—a mother goddess

M 179 23

Aghora—the form of *Maheśvara* in the 32nd *kalpa*, all black

Va 23 20 76

Aghorakaḷpa—an account of, in the *Bhavisya*

M 50 31

Angāra—(c) a southern country

Br II 16 59

Angaraka (I) (*Mars*)—an inauspicious planet, traverses each of the signs of the zodiac once in three fortnights¹ The planet with *Skanda* as presiding deity, fed by *Sampadvasu* ray of the sun, attains *Lauhītam sthānam* or the *Lohita* region Consists of nine rays and looks in size equal to *Bṛhaspati* Placed above *Śukra* at a distance of 200,000 *yojanas* Also known as *Lohita* and *Vakra*² The first of Planets originally *Virabhadra* who destroyed *Dakṣa's* sacrifice, son of mother *Earth* fought with *Soma*³ Day sacred to⁴ *Vratam* in honour of conduces to health and prosperity, the *Śūdras* observe it described by *Śukra* in detail⁵ The tanu of *Śarva* (*Agni*) by *Vikeśi*⁶ Born in *Āṣādhā*⁷

¹Bhā V 22 14 ²Br II 24 48 70 82 95 & 105 VI II 7 8-9
³M 23 40 72 16 & 23 93 13 133 20 ⁴M 103 8-9
⁵M 72 5-36 ⁶Br II 10 78 Va 27 51 ⁷Br II 24 82, 133

Angāraka (II)—a *Rudra*

Br III 3 70 Va 66 69

Angāraka (III)—a name of *Skanda*

Va 53 31 112 52

Anga (I)—the father of *Vena*, knew the power of *Kṛsnā's yoga*¹ A son of *Ulmuka* (*Kuru* and *Āgneyi*—

V: P) His wife was Sunīthā, the cruel-faced daughter of Mrtyu. Finding the son's conduct cruel and unbecoming, he departed from the city². Once he performed the *Aśva-medha* but the gods did not partake of the offerings. When he consulted the learned assembly, was advised by it that he could get a son by worshipping Hari. But the son born, Vena, was so mischievous that the king abandoned the kingdom in distress. Though messengers were deputed in search of him, his whereabouts remained untraced³. Devoted to Hari, sought refuge with Him⁴. According to the *Brahmānda*, *Matsya* and *Vāyu Purānas* he was the son of Ūru and *Āgneyī*⁵. A *Prajāpati* of the family of *Svāyambhuva* *Manu* (of the *Atri* line *Vā*)⁶.

¹Bhā II 7 43, V: I 13 6 ²Bhā IV 13, 17-18 ³Ib IV 13 24-49 ⁴Ib IV 21 28 X 60 41 ⁵Br II 36 108 & 126
Vā 62 92-3, M 4 44 ⁶M 10 3 4 Vā 62 107

Anga (II)—A *ksetraja* son of Bali born of *Dirghatamas*. Father of *Khanapāna* (*Anapāna-Vā*)¹. After him was the *Angadeśa*². Father of *Dadhivāhana*, born without *apāna* (anus)³. The last king of his line was *Vṛṣasena*⁴.

¹Bhā IX 23 5 & 6, M 48 25 & 9 Vā 99 28, 55 Br III 74 27, 87 ²V: IV 18 13 14 ³Br III 74 102 Vā 99 100
⁴V: IV 18 29

Anga (III) (c)—An eastern kingdom. Its king got war elephants from *Devas*.

Br II 16 51, 18 51, III 7 349, 74 213, M 114 44, 121 50,
Vā 47, 48, 99 402

Anga (IV)—a son of *Havirdhāna*

M 4 45

Anga (V)—the son of *Viśvajit Janamejaya* and father of *Karna*

M. 48 102, Vā. 99 112

Angajā—a daughter of Brahmā

M. 3 12

Angada (i)—a son of Laksmana¹ Capital Kārayana in the Angada kingdom² (Kārapatha-Va)

¹Bha IX 11 12 V₁ IV 4 104 ²Br III 63 188 V₁ 88 187 8

Angada (ii)—a son of Vālī married the eldest daughter of Maunda, father of Dhruva¹ Present at Rāma's *abhiseka*² Helped Rāma in his expedition to Lankā³ Bore the sword when Bhārata carried the *pāduka* of Rāma⁴

¹Br III 7 219 20 ²V₁ IV 4 100 ³Bha IX 10 19 20
⁴Ib IX 10 44

Angada (iii)—a kingdom with its capital Kārayana

Br III 63 189

Angada (iv)—a son of Brhatī

Br III 71 256 Va 96 247

Angadiya—the capital of Kārapatha deśa(?)

Va 88 188

Angadevyantaram—the residence of Hrddevī and others

Br IV 37 40

Angadvīpam—a part of Jambūdvīpa inhabited by Mlecchas

Va 48 14 II

Anganā—wife of Vāmana, the elephant

Br III 7 339

Angabhūtam—a tīrtham sacred to Pitrs

M. 22 51

Angarājā—killed by Arjuna

V₁ V 38 47

Angalokavaras—a tribe

Va 47 43

Angalokyas—kingdom of

M 121 43

Angalauhika—A northern kingdom

Br II 16 49

Angārapatana—name of a hell

Br IV 33 61

Angaravāhikā—sacred to Pitrs

M 22 35

Angaravāhinī—a R in the Bhadrāsva continent

Va. 43 26

Angāreśvaram—a place sacred to Angāraka on the N Narmadā

M. 190 ■ 191 59-60

↓ *Angiras* (1)—a mānasa son of Brahmā, born of his mouth¹ Married Śraddhā, (Pitri-V₁ P) a daughter of Kardama² Father of four daughters His two sons were Utathya and Bṛhaspati³ Had not yet realised the Supreme Being⁴ With his pupils visited Bhīṣma lying on his bed of arrows⁵ Came to see Parikṣit practising *prāyopaveśa*⁶ Married two of the daughters of Dakṣa These were Svadhā and Satī His sons were Pitr and Atharvāngiras A Prajāpati⁷ Once

called on Citraketu, the king of Śūrasenas, who was childless and blessed his first queen with a son. The jealous co-wives of the king administered poison to the baby and it died. Finding the king and queen weeping bitterly, Angiras accompanied by Nārada came to the palace. These two sages appeared there in *avadhūta* form. Angiras consoled the king and cited the story of King Bhoja.⁸ Went back to *Brahmaloka* with Nārada.⁹ Was appointed by King Rathikara to produce sons on his wife.¹⁰ The sage presiding over the month of Nabha.¹¹ Was present at the anointing of Vāmana.¹² Came to see Kṛṣṇa at Syamantapañcaka.¹³ Went to Dvārakā to ask Kṛṣṇa to go back to Vaikunṭha.¹⁴ Had another son named Samvarta (s.v.).¹⁵ Cursed Vidyādhara Sudarśana (s.v.) to become a reptile for mocking at him.¹⁶ Performed a sacrifice when Śarayāti explained on the rituals of the second day.¹⁷ Stood near the wheel of the chariot Tripurārī in defence; served Prayāga and lived in Benares; a *maharṣi* and *mantrakṛt*.¹⁸

¹ Bhā III 12 22, 24, Br II 32 96, M 3 6, 5 14, 15 16
² Bhā III 24 22, V₁ I 7 5, 7, 15 136 ³ Bhā IV 1 34-5,
M 102 19, 106 17 ⁴ Bhā IV 29 43 ⁵ Bhā I 9 8 ⁶ Ib
I 19 9 ⁷ Ib VI 6 2, 19, Br II 37 45, M 167 43, 171 27; Vā
1. 137, 3 3, 25 82, 30 48, 65 97-101 ⁸ Bhā VI 14 14-30,
37-61, 15 10 12, 17-26 [1-4] ⁹ Ib VI 16 26 ¹⁰ Ib. IX. 0 2. ✓
¹¹ Ib XII 11 37, M 126 10 ¹² Bhā VIII 23 20 ¹³ Ib X 84 5
¹⁴ Ib XI 6 2 ¹⁵ Ib IX 2 26 ¹⁶ Ib X 34 13-15 ¹⁷ Ib
IX 3 1 ¹⁸ M 133 20, 61, 67, 145 90, 101; 146. 17, 184 15, 192.
10, Vā 50 08

Angiras (ii)—a son of Ulmuka.

Bhā IV 13 17

Angiras (iii)—author of *Angiras Kalpa*; a master of Atharva Samhitā.

Bhā XII. 7. 4.

Angiras (iv)—one of the sages who left for Pnḍāraka.

Bhā. XI. 1. 12.

Angiras (v)—born in *Vārūṇi yajña* by an oblation in the *angāra* (fuel) from it, and hence the name Agni therefore claimed him to be his son, and so Angirasas became Āgneyas Bhāradvājas and Gautamas belong to this line performed penance at Amarakaṇṭaka, praised Soma and spoke on the *Śrāddha Kalpa* to his son Śamyu at *Dāruvāṇa*¹

✓ Married Surūpā, daughter of Marici and had ten sons²

Br II 9 18, 23, III 1 21, 39-40 101 13 5 20 19 IV 2 33 and 47, Va 64 2 73 63 75 56 77 5 88 7, Br II 27 103 ²Va 65 105 8, M 195 9 196 1, 245 86

Angiras (vi)—A son of Kaśyapa, married Smṛti and had two sons and four daughters,¹ flourished in Svāyam-bhuva antara, a Devarṣi² ✓

¹Br II 11 17, 9 55, Va 28 14 ²Ib 31 16, 30 86, Br II 11 17, 13 53

Angiras (vii)—with the sun for the months Nabho-nabha (Nabha-V: P)

Br II 23 9, Vi 11 10 9

Angiras (viii)—the name of Vyāsa in the fourth *dvapara*, avatar of the lord Suhotri

Va 33 126

Angiras (ix)—one of the Ātreyas¹ of the Raivata antara¹ Sprung out of charcoal in which Brahmā offered a second oblation adopted by Agni as his son and hence Angiras called Āgneyas² See Angiras V

¹Br II 36 82 ²Ib III 1 40 42

Angiras (x)—a son of R̥ṣabha, the ninth avatār of Maheśvara

Va 23 144

Angiras (xi)—A son of Atharva¹ known as Atharvan²

¹Va 29 9 ²Ib 65 97, Br I 5 70

Angirasa (I)—a son of Āgneya and Ūru (Kuru-V: P)

M 4 43 VI I 13 6

Angirasa (II)—the fourth part of *Atharva Veda*

Vi III 6 14

Angirasas (I)—the name of a devagana

Br III 1 50

Angirasas (II)—the thirty-three sages all *mantrakṛts*

Va 59 102

Angirasa-Kalpa—name given to a portion of *Atharva Veda*

Br II 35 62 and 82 Va EI 51

Angirasah—born of Rathitara's wife and Angiras
Hence Ksatriya cum-Brāhmana

Bha IX. 6 3

Angirasi—a R of Plakṣadvipa

Bhā V 20 4

Angulam—is eight times a *yava* . For other details see *Matsya P*

12 *angulas* 1 *vitasti*

21 1 *ratni*

24 , 1 *hasta*

Br II 7 96 IV 2 121 M 258 18-21 Va 8 102 101
121 and 122

Angulīya—a pupil of Kṛta

Br II 35 53 Va 61 46
P 4

Angulīyam—rings to be presented in connection with
Vrkṣotsava

M 59 14

Angustha—gifts, receiving of gifts, *homa*, feeding bali
offering, all to be done

Va 79 88

Acala (i) *ety*—immovable hence a mountain

Br II 7 11

Acala (ii)—the name of Bhairava in the *Kīricakra*

Br IV 20 82

Acala (iii)—the son of Mahinetra, ruled for 32 years

M 271 28

Acala (iv)—a *devara*

Va 61 84

Acetanā—the wife of Manu

Br III 1 82

Acyuta (i)—a god of the Lekha group

Br II 88 75

Acyuta (ii)—an epithet for Viṣṇu ¹ *ety* One who does
not fall from his place (*na cyavate*) ²

¹ Br II 36 178 IV 29 71 43 70 VI 1 11 43 *et seq*
M 47 5 245 49 246 33 60 ² M 248 35

Acyuta (iii)—the Lord of the western region and son
of Prajāpati, also known as Ketumān

Va 70 17

Acchavaka—the Agni at Bhuvasthānam

Va 29 28

Acchoda(ka)m—the name of a lake at the foot of Candraprabha¹ Here Acchodā, the Pitr-kanyā, sprang up and was again born in Matsya-yoni,² residence of the Apsaras Adrikā³

¹Va 47 5-7, M 121, 6-7 ²Va 77 76-7 ³Ib 73 3

Acchodā (i)—the mind-born daughter of Barhiṣada pītrs After her name was the Acchoda lake Without finding her own Pītrs, she took as her Pitr, another (Amāvasu) and consequently lost her yogic powers Then seeing her Pītrs in the form of Trasarenu, she prayed to them for succour They said that she would be born on the earth on the 28th Dvāpara as the daughter of Matsya and marry Śantanu and be mother of two seers—Vicitravīrya as well as of king Citrāngada Afterwards she would attain the *aṣṭaka* place in the Pitr world As the daughter of the fisherman, she was known as Satyavatī and Matsyagandhī¹ In the form of a river rising from lake Acchodam²

¹Br III 10 54-74, Vā 73 2-21, M ch 14 (whole)

²M 121 7

Acchodā (ii)—the R from lake Acchoda

Vā. 47 5-6, 7

Aja (i)—a name of Brahmā

Bha II 4 19, Vā 73 62, 98 54

Aja (ii)—a son of Pratihartā and Stuti

Bhā V 15 5

Aja (iii)—a Rudra, and a son of Bhūta and Sarūpā

Bhā VI ■ 17

Aja (iv)—the son of Raghu, and father of Daśaratha (Burnouf makes Aja, son of Pṛthuśravas But Pṛthuśravas here is an adjective of Raghu meaning—highly renowned).

Bhā IX. 10 1, Br III 63 184, Vā 88 183 VI. IV 4 85-6

Ajanābha (c)—the kingdom of Ṛsabha, later known as Bhārata

Bhā V 4 3, 7 3, XI 2 24

Ajabasta—a pupil of Kṛta

Br II 35 52

Ajabhūh—one of the nine sons of Ugrasena

M 44 75

Ajamīdha (I)—a son of Hastin Had three queens of Kuru line, Priyamedhā and other Brāhmins belonged to his family Father of Kanva and Brhadīsu¹ By Nalinī he had a son Nila² Rkṣa was another son of his³ Sons born through the grace of Bharadvāja⁴

¹Bha IX 21 21 22 Va 99 166 Vi IV 19 29 30 33
M 49 43 5 ²Bha IX 21 30 Va 99 194 Vi IV 19 56
³Bha IX 22 3 M 50 19 Vi IV 19 74 ⁴Va 99 109

Ajamīdha (II)—an Angirasa and *mantrakṛt* A Kṣatriya-dvija

Br II 32 109, III 66 87, M 145 103 Va 91 116 59 100

↓ *Ajamukhika*—a mindborn mother

M 179 24

Ajaya—the son of Darbhaka and father of Nandivar-dhana

Bha XII 1 6 7

↓ *Ajavithi*—on the back of the Śiśumāra (sv)¹ the southern course Here are three kinds of sunrise, one in *mūla* and the other two in two *āṣādhās*, on its south was *Pitryana* consists of three constellations—*mūla* and *āṣā-dhas*—*pūrva* and *uttara*²

¹Bha V 23 5 ²Br II 21 76 & 159, III 3 51, M 124
53-8 Va 1 93 66 51, Vi II 8 85

✓ *Ajasya*—a son of Angiras and Surūpā a gotrakara ✓
M 196 4

Ajā—born of Yaśodā—Māyā (s v),¹ the energy of the v
Creator—through her, Hari is spoken of in nine forms²

¹Bha X 3 47, 13 52 ²Ib, XI 9 28 XII 11 31

Ajākarna—a place fit for śrāddha offering

M 15 33

Ajāta—one of the ten sons of Hrdika Father of three
powerful sons Sudamstra, Sunābha and Kṛṣṇa

M 44 82-4

Ajātaśatru (I)—the son of Vidhisāra and father of Dar-
bhaka (Arbhaka-V: P)

Bhṛ XII 1 6 V: IV 24 14-15

Ajātaśatru (II)—the son of Bhūmimitra¹ His reign
lasted for 25 (27?) years²

¹Va 98 317 ²Br III 74 131, M 272 10

Ajāmukha—one of Danu's sons

Va 98 5

Ajamukhas (also *Adhomukhas*)—a group of piśācas

Br III 7 381 Va 69 263, 267

Ajāmila—an old itihāsa of A Brāhmana of Kanyā-
kubja, versed in śāstras and celebrated in ācāra Once
when out to get kuśa grass, he saw a dāsī and fell in love
Then he abandoned all his duties and discarded his wedded
wife The dāsī became his wife She bore him ten sons
The last was named Nārāyaṇa best loved of his parents At

the time of his death, when the messengers of Yama were waiting to remove him to hell, he called out his last son by his name Nārāyana. On this, the messengers of Viṣṇu were on the scene and prevented Yama's men from taking the Brāhman to hell. It was argued that pronouncing the name of Hari at his death redeemed him of all his sins, and that alone was the secret of Dharma. Yama heard this and approved it. Ajāmila, thus rescued from Death, felt penitent, and while making tapas at Gangādvāra, he cast off his body and reached Viṣṇuloka.

Bha VI 1 20 to the end Ib VI ch 2 & 3

Ajita (i)—a manifestation of Hari during the epoch of Manu Cākṣusa. In this period the *Kṣīroda* was churned and nectar was secured.¹ Praised by Brahmā.² Advised gods to befriend Asuras and then get *amṛta* by churning the ocean with their co-operation, to be able ultimately to prevail against them,³ began to take part in *Amṛtamathana* when the efforts of others produced no results.⁴

¹Bhā II 2 5 VIII 5 9-10 ²Ib VIII 5 25 50 ³Ib VIII 18 25 ⁴Ib VIII 7 16 X 2 20, X 51 48

Ajita (ii)—a Prthuka god

Br II 36 74

Ajita (iii)—the name of Hari born in Svārōciṣa epoch from Tuṣitā

Br III 3 114

Ajitā (i)—the goddess following Bhavamālīnī

M 179 71

Ajitā (ii)—the mother of devas known as Ajitas

Va 67 33

Ajitas (I)—a group of gods with Āyusmanta formed 14 *ganas* whose residence was Maharloka. From there they go to Janaloka.

Br III 4 27, * IV 1 122

Ajitas (II)—a *devagana*,¹ they are Asama, Ugradrsti, Sunaya, Śuciśravaś, Kevala, Viśvarūpa, Sudakṣa, Madhupa, Turiya, Indrayuk.² Remembered by Brahmā.³

¹ Va 10 21 ² Br II 9 46, 13 90 ³ Va 31 4

Ajitas (III)—sons of Ajita and Ruci in the Svāyam-bhuva Manvantara.

Va 67 33

Ajina—a son of Havirdhāna

Br II 37 24, Va 63 23, V₁ I 14 2

Ajīma—a Pārāvata god

Br II 36 13 Va 62 12

Ajira—a Śukra deva

Va 31 9

Ajigarta—a sage who sold his second son Śunahśepha to Rohita to be sacrificed in his place.

Bhā IX 7 20 21, IX 16 30

Ajeṇa—a Pārāvata god, also a Vaikunṭha god

Br II 36 14 and 57

Ajeśa—one of the eleven Rudras

M 153 19

Ajāikapāt (I)—a Rudra, and a son of Bhūta and Sarūpā, the Bhūta chieftain.¹ One of the eleven Rudras.²

¹ Bhā VI 6 18, Br III 3 71, Va 66 69 ² M 5 29

Ajaikapāt (II)—the agni at Śālāmukhī; see *Upastheya*.

Br. II 12. 25. Vā. 29. 24.

Ajaikapāt (III)—a *muhūrta* of the night.

Br. III. 3. 42.

Ajaidakam (c)—a kingdom.

Br. III. 74. 218; Vā. 99. 406.

Añjana (I)—the son of Irāvati, the elephant of golden colour; belonging to the fold of Vāmadeva Sāma.

Br. III 7. 292, 327 & 339

Añjana (II)—a Sāman.

Br. III. 7. 343.

Añjana (III)—Mt. a hill west of the Sītoda;¹ residence of the Urugas;² famous for elephant forests.³

¹ Vā. 36. 28. ² Vā. 39. 59. ³ Ib. 69. 238.

Añjana (IV)—a son of Kṛti. Father of Kurujit.

V. IV. 5. 31.

Añjanā—a daughter of Kuñjara and queen of Kesari. Loved by Vāyu, gave birth to Hanumān.

Br. III. 7. 224-5.

Añjanāvati—born of Añjana (elephant); two sons—Prathitāyu and Ajah; pleasant looking and well-formed animals.

Vā. 69. 227-28, Br. III. 7. 343-4.

Añjanasiddhi—a *yoga siddhi*.

Br. IV. 36. 52

Añjanas—sons of Kallolaha

Br III 7 442

Añjanī—the mother of Hanumān

Va 60 73

Añjali—a mode of worship with both hands He who worships a god by raising only one hand is liable to have that hand cut off

— Bhā X 22 19[1 3]

Añjīṣṭha—a god of the *Sutāra* group

Br IV 1 80

Ajñānam—of *tamas* quality and the source of all difficulties, the enemy to knowledge, creates a thirst for desire (*rāga*) If not got rid of, one attains *Tiryak-yoni*

Br IV 3 41 and 49, 4 23 Va 102 62, 69

Atamāna—the son of Meghasvātī and father of Anuṣṭa-karman

Bha XII 1 24-25

*Aṭṭahasa*¹—the avatar of the Lord in the 20th *dvāpara* when people are fond of *atthāsa* in the *Aṭṭahāsa* hill of the *Himālayas* attended by *Siddhas* and *Cāraṇas* and yogins

Va 23 190-1

Aṭṭahāsa (II)—a Mt in the *Himalayas* where was the *avatār* of *Aṭṭahāsa*

Va 23 191

✓ *Aṭṭahasa*(m)—a *tīrtham* sacred to *Pitrs*

M 22 68 Va 23 191

Aṭṭahasī—a commander of Bhaṇḍa

Br IV 21 88

Aṭṭalakas—generally frequented by evil spirits

Br III 7 405 IV 21 14

Animā (I)—an *aṣṭvarya*, one of the eight kinds,¹ the first to be attained by the yogin,² leading to *siddhi*³

¹Br I 8 39, II 29 82 III 3 65, 36 17, 67 16 Va 2 39
²Va 13 3 and 10 ³Va 57 76 92 15

Animā (II)—*Siddhi devī* on the 9th parvan of *Cakra rājaratha*, one of *Uttama siddhis*

Br IV 19 4, 25 59, 35 104, 36 5, 44 108

Anu—a measurement of time Two *anus* make one *Paramānu*

Bha III 11 5

Anuḥa (I)—the son of *Vibhrāja*, wife *Kīrti*, daughter of *Suka*, father of *Brahmadatta*

Va IV 19 43 5

Anuḥa (II)—*Satyaka*? The eldest of *Nipa*'s sons married *Kṛtvī*, the daughter of *Suka*, father of *Brahmadatta*

Bha IX 21 24 25

Anuḥa (III)—Married *Kīrtimati*, daughter of *Suka* Father of *Brahmadatta*

Br III 8 94 10 82, Va 73 31

└ *Anuḥa* (IV)—son of *Vibhrāja*, married *Kṛtvī*, daughter of *Suka* Husband of *Ṛcī*

M 49 56 7 Va 99 179

Anda—the egg shaped universe; the *vyakta-rūpa* of Viṣṇu described. See also *Purusa*.

V₁ I 2. 54-60.

Andam—beyond *Āloka*. Here are the seven continents and earth surrounded by a sea of clouds¹ The golden egglike *anda* emerges from *Īśvara's* seed and attains *yonu* (*prakṛti*), the latter being the embodiment of *Nārāyaṇa*, in a period of 11 thousand years. It became heaven and earth, *ākāśa* being in the middle.²

The outside is covered with waters ten times the *andā*—covered by *tejas*,—successively covered by *vāyu*, by *ākāśa*, this by *Bhūtādi*; that by *maḥat* and that in turn by *avyakta* each ten times the mass of its predecessor. These are the seven *Prakṛtis*. *Avyakta* is *kṣetra* and *Brahmā ksetrajña*.³

Brahmā born of.⁴

Like the moon in *Kumbha rāśi* at the commencement of the *Śukla pakṣa*; there are several *andams*, each covered by seven characteristics of *Prakṛti*.⁵

¹ Br I 1 43f, II 19 154-5, 160, 21 24, III 59 27, IV. 2 230-1 ² M 2 29-32, 247, 43, 248 1- ³ Vā 1 50-52, 4 82-9, 101 227, Br I 3 26. ⁴ Vā 9. 122 ⁵ Vā 49 147-51

Andakaṭāha—consisting of *Bhūrlōka*, *Bhuvah*, *Suvar*, *Mahar*, *Jana*, *Tapa* and *Satya*, all in the shape of an umbrella, each covered by ten *Prakṛtis* more than the preceding¹ A shell of egg encircling the dark regions beyond the *Lokāloka*; encircled by water ten times the earth in space; waters encompassed on the outer surface by fire, fire by air; air by sky; sky by Anger of elements, and that by intellect; the last girt by chief principle, *Ananta*.²

¹ Vā 80 78-81 ² V₁ II 4 95. 7. 22-5.

*Atala*¹—a thigh of the cosmic *Puruṣa*; is dependent on the loins of the *Puruṣa*.² An underworld, ruled by *Bala*, son of *Maya*.³ The fourth world of pink (*pīta*) soil and residence of *daityas* like *Kālanemi*.⁴

¹ Bhā II 1. 27 ² Ib. II. 5 40 ³ Ib V. 24 7 & 16. ⁴ Br. II 20. 12, 14, 32-34.

Atalam—an underworld of dark earth, here is the house of Namuci the Indra of the Asuras besides those of Śankukarna, Nāgas, Rākṣasas, etc / White soul

Vā 11, 13 and 15 19 V. II 2, 3

Atikapila—a son of Jyotiṣmat, after whom the kingdom got its name

V. II 4 36

Atikāya—a Rākṣasa who was killed in the war at Lankā

Bhā. IX 10 18

Atigulma—a son of Balarāma

Br III 71 167

Aticchandas—a poetic metre

Bhā XI 21 41

Atyagati—poetic metre

(Bhā XI 21 41

Atitānam—the name of divine Gāndharvam sung by Hāhā and Hūhū in Brahmāloka

V. IV 1 68

J *Atithi* (I)—the son of Kuśa, Ramā's son and father of Nisadha a good looking monarch

Bhā IX 12 1, Br III 63 201, M 12 52, Vā 88 201,
V. IV 4 105

Atithi (II)—a god of Ādya group

Br II 36 69

Atithi (III)—honouring the guest ■ a kind of yaga¹

1] An imperative duty of a householder,² to be entertained in śrāddhas³

¹ Br III 15 8 20, 21 46
106 110, 15 25 ³ Vā 79 7 19

² V. III 9 15, 11 58 70 78

Atithīśa—a *varamūrti*

Br IV 44 49

Atithya—a great Brāhman

Br I 1 134

Atitejas (Paulaha)—a sage of the epoch of the 3rd
Sāvama Manu

Br IV 1 80

Atināmā—a Paulastya, and sage of the Cāksusa epoch

Br II 36 78, M 9 23, V₁ III 1 28

Atibala (i)—a medicinal plant used in the first bathing
of a deity ✓

M 267 14

Atibala (ii)—a king of the Gandharvas

Va 62 188

✓ *Atibalā*—a mind-born mother ✓

M 179 12

Atibhānu—a son of Kṛṣṇa and Satyabhāmā

Bha X 61 10

Atibahu—a son of Svāyambhuva Manu

Va 31 17

Atimāna—a Paulastya

Vā 62 66

Atimāya—a son of Bhandā, and a commander

Br IV 21 84, 26 49

Atiratha (Karna)—the son of Satyakarman, found a son discarded by Prthā in a basket on the banks of the Ganges

V₁ IV 18 27-8

Atirātra (I)—a son of Cāksusa Manu and Naḍvalā

Bha IV 13 16, Br II 36 79 & 106, M 4 42

Atirātra (II)—a son of Manu and Nadvalā

V₁ I 13 5

Atirātram—a sacred rite (*yajña*) produced by the Creator¹ Done by Kaśyapa² Punarvasu born in the middle of the ritual of Aśvamedha;³ fruit of, by honey gift in ceremonies,⁴ from the face of Brahmā⁵

¹ Bha. III 12 40 Va 9 51 62 67 and 91 67 50 ² Br III 5, 4 M 44 65 58 53 ³ Va 96 119 Br III 71 120 ⁴ Vā 79 11 Br III 15 11 ⁵ Br II 9 52 V₁ I 5 53

Ativibhūti the son of Khanunetra and father of Karamdhama

V₁ IV 1 28 9

✓ *Ativirāt*—a poetic metre

Bhā XI 21 41

Atunāntakya—a madhyamādhvaryu

Br II 33 15

✓ *Atyasṭi*—a poetic metre

Bhā XI 21 41

Atyākarālagovālas (c)—a Janapada of the Ketumālā

Va 44 12

✓ *Atraya*—a tribe (Atris)

M 114 43

Atrāyaṇ—ārṣeyappravara (Angīras)

M 196 ■

✓ Atri (I)—a son of Brahmā, born of his eyes¹ Father of Soma, born of his eyes² Married Anasūyā, a daughter of Kardama (Daksa-Vā) Their son was Dattātreyā (s v) Taught Ānvikṣikī to Alarka, Prahlāda and others³ Paid a visit to Bhīṣma who was in his death-bed⁴ Came to see Parīkṣit practising *prāyopaveśa*⁵ A sage⁶ Was engaged with his wife in meditation at Mount Rikṣa by *prāṇāyāma* for the birth of a son His praise of Trimūrti who appeared before him, and blessed him with three glorious sons, being their own amsas. Accordingly Datta (Viṣṇu), Durvāsas (Śiva), and Soma (Brahmā) were born⁷ Pointed out to Prthu's son, Indra running away with the consecrated horse twice and urged him to slay him⁸ Had not yet seen the Supreme Being⁹ A sage of the Vaivasvata epoch¹⁰ Went with Kṛṣṇa to Mithilā¹¹ The sage who presides over the month of Śukra¹² and Śuci¹³ A *mantrakāra* took Uttānapāda as his son¹⁴ Had a daughter a Brahmavādini Visited Paraśurāma engaged in austerities¹⁵ Worshipped Pitrs by *śrāddha* and relieved Soma of the disease *Rājayakṣma*¹⁶ Appointed by Brahmā for creation of the world he performed the *tapas* called *anuttama* when Śiva saw him acted as *hotā* for Soma's *Rājasūya*^{16(a)} Hermitage in the Hīmalayas, visited by Purūravas,¹⁷ Praised Śiva out to destroy Tripuram¹⁸

- ¹Bha III 12 22 & 24 M 3 6 9 27 ²Bhā IX 14 2-3, Br III 65 1 & 47, Vā 1 138, 3 3, 30 48 ³Bhā I 3 11, III 24 22 Br II 9 56 ⁴Bha I 9 7 ⁵Bhā I 19 9 ⁶Ib II 7 4 Vā 90 1 8 ⁷Bha IV 1 15-33 Vā IV 6 5 6 ⁸Bhā IV 19 12 15 and 21 ⁹Ib IV 29 43 ¹⁰Ib VIII 13 5 Br II 38 25 ¹¹Bha X 86 18 ¹²Ib XII 11 35 ¹³Br II 23 5 Vā 52 6 Vā II 10 7 III 1 32 ¹⁴Br II 27 104, 32 96 & 113 ¹⁵Br III 23 4 ¹⁶Br III 10 111, Vā 73 63, ^{16(a)}M 23 2-20 ¹⁷M 102 19, 118 62 & 77, 120 45, 126 7 ¹⁸M 133 57

Atri (II)—one of the sages who left for Pindāraka

Bha XI 1 12

Atri (III)—the third Prajāpati Of Svāyambhuva epoch, created by Brahmā from *aham trīya* .

Br I 1 117, 5 70, II 9 18, 23, Vā 31 16, 34 62, 65 45,
Vi V. 1 17

Atri (IV) (c)—a northern kingdom

Br II 16 50

Atri (v)—born in Vārūṇī *yajña* from Agni's flames,¹ Had ten beautiful and chaste wives, all daughters of Bha-drāśva and Ghṛtāci His ten sons were all known as Ātre yas,² also Svastyātre yas, a *maharṣi* and a *mantrakṛt* Tra yārṣeya with Vasiṣṭha and Jātūkarna a contemporary of Vṛddha Garga³ One of the 18 writers on architecture Has a place in the Viśvacakra⁴

¹Br III 1 21 & 44, 8 73 M 171 27 192 10, 195 9,
Va 62 17, 64 27, Vi 1 7 5, 7 ²Va 70 67-76 ³M 143
90, 107-9, 197 1 & 4, 200 19, 229 2 & 3, Va 59 104 ⁴M 252
2, 285-6

Atri (vi)—the *avatār* of the Lord in the 12th *dvāpara* in the Haimaka forest with sons with bath and ashes

Va 62 155

Atri (vii)—a son of Gautama, an *avatār* of the Lord

Vā 23 164

Atrighana—a special rite in the *yajñas* after the celebrated sage Atri

Va 70 73

Atharvan (i)—married Śānti, a daughter of Kardama II was he who spread *yajña* in the world¹ His son was Dadhyañca who had a horse's head²

¹Bha III 24 24 ²Ib IV 1 42

Atharvan (II)—a Brāhman priest invited by Yudhis-thira to officiate in his *Rājasūya* sacrifice

Bhā X 74 9

Atharva Veda—one of the four Vedas useful for kings¹
Rearranged by Sumantu (s v.) under the guidance of Vyāsa, in five parts² Part of Viṣnu³ *Mantras* connected with war⁴ Twenty-one Atharvas from the face of Brahmā⁵

¹Bhā, X 53 12 Va 9 51 60 15, 20 ²Bhā I 4 22, XII 7 1 Br II 34 15, V₁ III 4 9 & 14, 6 8, 13-14 ³V₁ V 1 37 ⁴Br IV 20 104 ⁵Br II 8 53

Atharvāṅgīras—name of the Veda personified, as the son of Prajāpati Angīras and Satī¹ Praise of Soma² To be uttered in founding a temple³

¹Bha VI 6 19, Va 65 98 ²Br III 65 12 ³M 265 28

Atharvāṅgīrasī—taught by Vyāsa to Sumantu

Bha. XII 6 53

Atharvā—a Laukikāgni, 11 Bhṛgu, father of Darpahā
Belongs to Dadhyangatharvana category

Va 29 8 9 Br II 12, 9

Athārvikā—5000 + 980 according to Ṛsis like Angīrasa

Va 61 72

Adarśanā—a mind-born mother

M 179 27

✓ *Aditi* (1)—a daughter of Daksa and a wife of Kaśyapa¹ Mother of *Vāmana-Hari* and other gods² Was much concerned at the evacuation of *Amarāvati* by gods, and informed her husband of her grief. Kaśyapa consoled her saying that it was all *Hari's māyā* and everything would be rectified by His aid. Asked to the means of approaching *Hari*, Kaśyapa taught her the *Payovrata*. Observed the *vrata* for twelve days as directed. *Hari* heard her prayers, promised to be born in her womb to protect her sons, and desired that she should keep it a secret. She soon waited on Kaśyapa and became pregnant with *Hari*. Then *Hari* was praised by *Brahmā*³ Birth of the Lord described⁴ Changed before her into a boy-brahmacārin⁵. Worshipped for food and other things, while her sons the *Ādityas* are prayed to for attainment of heaven⁶ Her desire was fulfilled by *Vāmana*. Pleased with his anointing, gods sent their praises to *Aditi* on the exploits of *Vāmana*⁷ *Kṛṣṇa* took back the *Kundalas* which had been taken away by *Naraka*, and *Satyabhāmā* in her Lord's company bowed to *Aditi* and handed over the *Kundalas*. At this *Aditi* embraced her daughter-in-law⁸

Prajāpati caused the *tejas* of the *andam* in her *garbha*, and removing it at the request of gods, made it into two pieces, and finding it weak, placed it on the lap of the Sun-god (*Mārtāṇḍa*) given to *dharma*⁹ A part of Mother Earth¹⁰

A mother goddess¹¹ Worshipped in housebuilding¹² Mother of the 12 *Ādityas* the former *Jayadevas*¹³ Known for strength¹⁴

¹Bhā IX. 1, 10, VI 6, 25 Br II 33, 17, III 3, 56, 117, 71, 200, V. I 15, 124, III 1, 42 ²Bhā VIII 13, 6, VI 6, 38, 39, VI 18, 9, X 3, 42, M 172, 5, 178, 20, Vā., 90, 196, 97, 23 ³Bhā VIII ch 16 & 17 ⁴Bhā VIII 18, 1-11, Br III 72, 22, 73, 75 ⁵Bhā VIII 18, 12 ⁶Ib VIII 18, 13, 19, II 3, 4, M. 171, 55-8 ⁷Ib VIII 23, 4, 21, 27, M. 244, 9-48, 245 ⁸246, 58 ⁹Bhā. X 59, 38 Ib [65 (v) 6-10], V. V 29, 11, 35, 30 (whole) ¹⁰Br III 7, 277-94, 465 ¹¹Br III 71, 238, M. 6, 1, 5, 11, 2, 47, 9, 146, 18, 154, 351, 171, 29 ¹²M 179, 15 ¹³M. 253, 27 ¹⁴Br III 4, 34 Vā 66, 55, 60, 65 ¹⁵Vā 69, 92 Br II 13, 79

Aditi (II)—born of Dakṣa and son was Vivasvān.

Vi. IV. 1. 6.

Adina—a son of Sahadeva and father of Jayatsena; a righteous soul.

Vā. 93. 10; Vi. IV. 9. 27.

Adṛśyantī—the wife of Śakti, and mother of Parāśara.

Br. I. 2. 12; III. 8. 91; Vā. 2. 12; 70. 83.

Adbhuta (I)—the name of Indra of the 9th manvantara of the Rohita epoch.

Bhā. VIII. 13. 19-20; Br. IV. 1. 61; Vi. III. 2. 22.

Adbhuta (II)—the son of Savanāgni (Sahasa-Br.) and father of Vividha.

Vā. 29. 38; Br. II. 12. 41.

Adbhutas—see *Utpātas*.

M. 228. 2.

Adma—a dānava.

Br. III. 6. 10.

*Adrikā*¹—an apsaras with whom Amāvasu sported.¹
Living in the Acchoda lake.²

¹ Br. III. 7. 7; 10. 57 & 68. ² Vā. 69. 6; 73. 3

Adviṣeṇa—a mantrakṛt.

Vā. 59. 97.

Adharma (I)—a son of Brahmā, born of his back.¹ Had for his wife Mr̥ṣā.² Three chief characteristics—pride, luxury and intoxication.³ His son was Dambha and daughter Māyā, both of whom were adopted later on by the

childless Nirrti⁴ Five branches of *vidharma*, *paradharmā*, *ābhāsa*, *upamā*, and *chala*⁵

¹Bhā III 12 25 ²Ib IV 8 2 ³Ib I 17 24 ⁴Ib IV 8 2 ⁵Ib VII 15 12-14

Adharma (II)—wife, Himsā, sons Nikrti, Anrta (daughter Nikrti-V: P)

Br II 9 63, Va 10 39, V: I 7 32

Adaśchāyābhayas—Kāśyapa gotra-kāras

M 199 4

Adhaśśaras—the name of a hell also *Adhomukham* He who receives bad gifts and from forbidden persons, who lives by astrology and those who do not request for sacrifice go to it

Br IV 2 148 & 163 Vā 101 147, 161 V: II 6 4 & 18

Adhidānta—a son of Hrdika

Br III 71 141

Adhipati—a son of Bhṛgu, and a deva

Br III 1 90 Va 65 87

Adhipūruṣa—the title earned by Svāyambhuva Manu for his great character¹

M 1 45

Adhimāsa—the intercalary month,¹ fit for pinda at Gayā²

¹Va 50 201 ²Vā 83 42, 105 18

Adhiratha—the son of Satkarman (*Satyakarman-M*) Once playing on the banks of the Ganges, he found a male child in a box It was born of Kuntī and abandoned by her Childless, he brought him up as his son,¹ also known as Sūta²

¹Bhā IX 23 12 13 ²M 48 108

Adhiraṇa—in *Rajasuya*, Prthu was anointed as ✓

Br III 8 25

Adhivasanam (also *Adhivasam*) [See *Pratimā*]*—*preliminary purification in connection with founding a new temple ✓

M 265 49 ■ 52 266 1 274 57 275 3 289 11

Adhisa(ṛ)makṛsna—the son of *Aśvamedhādatta* A great warrior ruling now—(*sampratah*)—Performed ■ long *yajña* extending over three years at *Kurukṣetra* on the *Dṛśadvatī* a *Paurava*, father of *Nicaknu*

Va 99 258 270 V₁ IV 21 67

Adhisomakṛṣṇa—the son of *Śatānuka*—‘the king now ruling’ performed three great sacrifices—one for three years at *Puskara* the other two of two years’ duration at *Kurukṣetra* and *Dṛśadvatī* respectively Father of *Viviksu* ✓

M 50 66 78

Adhiti—a son of *Brahmā* with *Mantrasarīra*

Va 67 6

Adhista—a son of *Brahmā* with *Mantrasarīra*

Va 67 6

Adhṛti—a god of *Ābhutarayas* group

Br II 36 55

Adhomukha—see *Adhasśiras*

Br IV 2 163

Adhyavasaya—one of the two *vṛttis* of *Mahat*

Va 4 46

Adhvani—a son of Āpa

Vi I 15 111

Adhvāra—an *yajña*, fires in, described

Vā 29 41

Adhvaryu—one of the 16 Ṛtviks for an *yajña*, issued from the arms of Nārāyaṇa of Paraśurāma's sacrifice, was presented with the whole of the west ¹ Bhrgu was *Adhvaryu* at Soma's *Rājasūya* ²

¹ Bha IX. 11 2, 16 21, M 167 7, 265 26

² M 23 20

✓ *Anagha* (i)—the son of Upadānavi The Vaibhrāja king of Pāñcāla Father of Brahmadatta

M 21 11

Anagha (ii)—a Mauneya

Vā 60 1

Anagha (iii)—a son of Trasu

Va 99 133

Anagha (iv)—a son of Ūrja and Vasīṣṭha, a sage of XIth epoch of Manu.

Vi. I 10 13 III 2 31

Anaghā—a R of Śākadvīpa

Bhā V 20 26

Ananga (i)—a *madhyamādhvaryu*

Br II 33 17

Ananga (ii)—another name of God of Love, after he was burnt to ashes by Śiva

M 7 23 23 20 154 272, 291 32, Vā 104 111 ✓

Anangadanavratam—sacred to Hari to be begun on Sunday when the star Hasta, Pusya or Punarvasu was in the ascendant duration being 13 months originally communicated by Indra iiv

M 70 33 62

Anangamadanā—a śakti devī on the 7th parvan of the Cakrarājaratha

Br IV 19 25, 44 124

Anangamadanaturā—a śakti on the 7th parvan of the Cakrarājaratha

Br IV 19 25, 44, 124

Anangamalini—a śakti devī on the 7th parvan of the Cakrarājaratha

Br IV 19 26

Anangamekhala—a śakti devī

Br IV 44 124

Anangarekhā—a śakti devī

Br IV 44 125

Anangalekha—a śakti devī on the 7th parva of Cakrarājaratha

Br IV 19 25

Anangavati—the courtesan who observed the Vibhūti-dvadasi-vratam and became Prīti, the co-wife with Rati, to the Lord of Love in her next birth iiv

M. 100 18 ■ 32

Anangavegi—a śakti devī on the 7th parva of Cakrarājaratha

Br IV 19 25

Anangā—was the Apsaras sent by Indra to ruin Hari's
' *tapas*

M 61 22

Anangākuśā—a śakti devī on the 7th parva of Cakra-
rājaratha

Br IV 19 25, 44 125

Anangādhāramālīnī—a śakti devī

Br IV 44 125

Ananta (I)—the Tāmasī Kalā of Hari Followers of
Sātvata Tantra designate him Sankarsana He bears the
Earth on one of his 1000 hoods From between his agitated
brows came out Rudra exhibiting in eleven forms The
Nāga princes make obeisance to him for his blessings He
wears the *Vajrayanti* garland His glory is sung by Nārada
and Tumburu in the court of the Creator Also known as
Śeṣa¹ Identified with Balarāma, the seventh son of Devakī²
At the time of the deluge, withdraws the universe unto him-
self³ Identified with Hari,⁴ a Nāga,⁵ ety of,⁶ Balarāma, an
incarnation of⁷

¹Bhā III 26 25 IV 9 14 V 25 1-11 VII 7 10 11
V₁ II 5 13-27 V 18 54 ²Bhā X 1 24, 2 5 ³Ib X
68 48 ⁴Ib XI 16 19 ⁵Br IV 20 53 ⁶M 248 38. ⁷V₁
V 25 3, 35 3, Bhā I 14 35

Ananta (II)—the sacred hill

Br III 13 58

Ananta (III)—a king and the son of Vṛtuhotra (Vira-
hotra-Vā P) Father of Durjaya

Br III 69 53, Va III 53

Anantatrtiṣṭyāvratam—see *Gīrtanayāvratam*

M ch 62

Anarakam—a *Ksetram* in the *Narmadā* After a bath here, there is no need to fear a hell

M 193 1-3, 194 17

Anaranya (i)—the son of *Trasaddasyu* and father of *Haryaśva* (*Prśadaśva-V₁ P*), killed by *Rāvana* in his *dig-vijaya*

Bhā IX. 7 4, V₁ IV 3 17-18

Anaranya (ii)—the son of *Sambhūta* killed by *Rāvana*

Br III 68 74, Vā 88 75-6

Anaranya (iii)—the son of *Sarvakarman*

M 12 47

Anarkas—a *piśāca* clan

Va. 69 264

Anarvan—a follower of *Vrtra* in his battle with *Indra*

Bha, VI 10 19 31

✓ *Anala* (i)—a *Vasava*, (*Tejas*) has a son *Kumāra* through *Svāhā Śākha*, *Viśākha*, and *Naigameya* were other sons (see *Agni*) Married *Śivā*, daughter of *Hari* and had two sons born with qualities of fire Father of *Skanda* and *Sanatkumāra*

Br III 3 21, M 21-5 203 3 V₁ I 15 110 115
Vā 66 20, 24

Anala (ii)—a chief monkey

Br III 7 235

Anala (iii)—a hill of the *Rāksasas*

Anala (iv) (*Agni*)—one became threefold at the instance of Purūravas,¹ the presiding deity of *svarna* or gold,² different kinds of,³ five kinds of, overcome by Kṛṣṇa in Bāna's war⁴

¹ V₁ IV 6 94 ² V₁ V 1 14 ³ V_a 53 ■ ⁴ V₁ V 33 20

Anala (v)—the son of Nisadha and father of Nabhas

V₁ IV 4 106

Anavadyā—an Apsaras

V_a 69 48

Anavama (*Bahava*—s v)—son of Cakora and father of Śivasvātī

Bhā XII 1 26

Anavaśā—an Apsaras

V_a 69 48

Anasūya—a Kaśyapa and a Trayārseya ✓

M 199 12

Anasūyā—the wife of the sage Atri (s v) and a daughter of Kardama (*Daksa-Vā* P and V₁ P) Mother of Datta Durvāsas, and Soma,¹ mother of five Ātreyas and a daughter Śruti²

¹ Bhā I 3 11 III 24 22 IV 1 15 V₁ I 7 7 25 ² V_a 10 28, 31 28 18 9, Br II 9 52 and 56 11 22

Anādrsta—a rājarsi, a brother of Vasudeva

V_a 96 148 V_a 99 127

Anādrsti—son of Asmakī

V_a 96 186

Anādhrstī—a son of Śūra and Bhojā

Br III 71 149 and 189, M 46 3

Anāyu—a daughter of Dakṣa a consort of Kaśyapa, and a mother goddess Fond of eating

Br III 3 56, 7 468, M 171 29

Anāyusā—Had Araru and other four sons,¹ mother of diseases²

¹Br III 6 30 ²M 171 59

↓ *Anāśakaphalam*—a bath in the prescribed manner for a month in the Pryāga, attained by (oneness with god-head)

M 108 2 & 14

Anahītāgnī—those who do not perform *yajñas*, as opposed to *agnihotṛins*

Va. 30 ■

Aniruddha (I)—One of the four forms of Hari¹ Invoked as a principal divinity Source of all sounds (*śabda-yoni*), presiding over the mind as fourth in order² The supreme ruler of all senses³ Created specially in the battle of Lalita with Bhanda⁴

¹Bha 1 5 37 V 16 18 X 16 45 40 21 XII 11 21 M 276 9 ²Bha III 1 34 ³Ib III 26 28 IV 24 36
⁴Br IV 111 128

↓ *Aniruddha* (II)—the son of Pradyumna and Rukmavati, carried away by air by Citralekhā, to the harem of the daughter of Banā at her instance For him Bānā had his arms reduced from thousand to two Married Rocanā, grand-daughter of Rukmin at Bhojakāṣa to which Kṛṣṇa, Balarāma and others went Came back to Dvārakā with his newly wedded wife¹ Seen in a dream by Uṣā Picture of him drawn by Citralekhā, who made him enjoy Uṣā's

¹Bhā X. 61 18 23[9] 25 26 & 40

company at Śonitapura Bāna came to know of this and imprisoned him to the great regret of his daughter² Narada communicated the news of Anuruddha's imprisonment to Kṛṣṇa and Vṛṣṇiś These departed to Śonitapura, besieged it and humbled the pride of Bāna The latter agreed to set Anuruddha free and allow him to marry his daughter Left for Dvārakā with Usa³ Famous for his speed in battle⁴ Unable to recover the dead child of the Dvārakā Brāhmaṇa⁵ Father of Vajra⁶ Went to Syamantapañcaka for solar eclipse⁷ Fought with Sātyaki at Prabhāsā,⁸ One of the five vāmśavīras⁹ Mrgaketana was a son of his an authority on architecture¹⁰

²Ib X 62 12 20 27 and 35 ³Ib X ch 63 (whole)

⁴Ib I 14 30 ⁵Ib X 89 31 and 41 ⁶Ib X 90 33 36 7

⁷Ib X 82 7 ⁸Ib XI 30 16 ⁹Br III 72 2 ¹⁰M 47 23
93 51, 248 49 252 3

Anuruddha (III)—a vāmśavīra ✓

V₁ 97 2 111 21

Anūla (I)—The God of Wind invoked¹ A surname of Vāyu² father of Bhīmasena³

¹Bha III 6 16 ²Br II 25 12 ³V₁ IV 14 35
Bha IX 22 27

Anūla (II)—a Vāsava married Śivā and had two sons—Manojava and Avijñatagati See Isana

Br II 10 80 III 3 21 M 5 21, 203 3 Va 66 20, 25
V₁ I 15 110 114

Anūla (III)—The Vayu Purāṇa narrated by Wind god with samāsa bandhas and rhythm,¹ 23,000 stanzas²

¹Va 3 8 ²Va 104 7

Anūla (IV)—a son of Kṛṣṇa and Mitravindā

Bhā X. 61 16

Aniṣṭakarman—son of Aṭamāna and father of Hāleya

Bhā XII 1 25

Anika—a son of first Sāvarna Manu

Br IV 1 85

Anikavān—a son of Arka Agni

Vā 29 40, Br II 12 43

Anīkalam—the continent lying round Śyāma hill

M 122 23

Anīha—a son of Devānuka and father of Pāriyātra

Bhā IX 12 2

Anu (i)—a son of Svāyambhuva Manu Knows the power of the yoga of Hari

Bhā. II 7 44

✓ *Anu (ii)*—a son of Yayāti and Śarmīsthā : Refused to part with his youth to his father¹ Became overlord of the north part of the kingdom² Had three sons Sabhānara, Cakṣu and Parākṣa³ Cursed to die in youth suffering from diarrhoea : Originator of several mleccha groups⁴

¹Bhā IX. 18 33 & 41, Br I 1 133 III 68 16-17, 51 79 IV M 24 54, 32 10, V. IV 10 10-15 ²Bhā IX. 19 22 Br III 68 90, 73 126, Vā I 156 93 17, V. IV 10 32 ³Bhā IX. 23 1, Br III 74 12, M 48-10, ⁴M. 33 21-24, 34 30

Anu (iii)—the son of Kuruvaśa (Kuravaśa-Burnouf) and father of Puruhotra

Bhā IX 24 5-6

Anu (iv)—the sc
dha¹ was

and An-

Anu (vi)—the son of Kumāravamśa and father of Puru-
mitra

Vi IV 12 42

Anu (vii)—a son of Viloma and friend of Tumburu
and father of Ānakadundubhi

Vi IV 14 13 14

Anu (viii)—the son of Yadu and father of three sons

Vi IV 18 1

Anukṛsna—a Carakādhvaryu

Br II 33 13

Anugangāprayāga (c)—lie of territory under the
Nāgas¹ and the Guptas *

¹ Br III 74 194 ² Va 99 383

Anugraha Sarga—divided into four, *viparyaya*, *śakti*,
tusti, and *siddhi*: accounts for *vivṛta*, and the *varttamāna*
(present) in cycle, this is the fifth *sarga* or creation

Va B 57 67 9 9 117

Anugrahesvara—(*Sadyojāta*) a *varamūrti*:

Br IV 44 50

Anucara—a god of the Haritagana

Br IV 1 84

Anujīvins—officials (lit dependents on the king)—rules
for the personal conduct of

M 216 1-38

Anutaptā (i)—another name for R Sukumāri of Śāka-
dvīpa

Va 49 91

P 3

Anutaptā (II)—a R in the Plaksadvīpa

Br II 19 19, Va. 49 17, V₁ II 4 11

Anutāpana—one of the 61 sons of Danu

Bha VI 6 31

Anuttamam—the name of the tapas performed by Atri (s v) for creation.

M 23 2

Anudrksāma—one of the Marutganas

Va 67 129

Anupadeva—a son of Akrūra and Ugraseni

Va 96 112

Anuparvatam—the forest noted for padma class of elephants between the Lauhitya and Sindhu, the name of Yamavanam (s v)

Br III 7 359 Va 69 241

Anupālskā—a daughter of Vākā

Br III 8 56

Anubhanu—a Dānava

Va 68 14

Anubhūmi—a Carakādhvaryu

Br II 83 13

Anumatī (I)—a daughter of Śraddhā and Aṅgiras¹
Wife of Dhātā and mother of Pūrṇimā²

¹Bha IV 1 34 ²Ib VI 18 3

Anumatī (II)—a R in Sālmādvīpa

Bha V 20 10

Anumatī (III)—a śakti devī on the *Sodaśapatrābja*

Br IV 32 12

Anumatī (IV)—a time in the evening of *Pratipada* comprising two *lavas*¹ The day when one digit of the moon is deficient, fit for making gifts²

¹ M 133 36 141 33 40 and 51, Vā 56 35, 55 ² V₁ II 8 80

✓ *Anumatī* (v)—one of the *Bhārgava-gotrakāras*

M 195 28

Anumatī (vi)—a daughter of *Smṛti* and *Angīras*,¹ the name of the first *pūrṇimā*²

¹ Vā 28 15, V₁ I 10 7 ² Vā 50 201, Br II 11 18

Anumantā—a god of *Ādya* group ¹ a *śādhya*²

¹ Br II 36 69, III 3 16 ² Vā 66 15

Anumlocantī—an *Apsaras*

Vā 69 50

Anumlocā (I)—resides in the sun's chariot during the month of *Bhādrapada*

V₁ II 10 10

Anumlocā (II)—The *apsaras* presiding over the month *Nabhasya* (*nabho-nabha*)

Bha. XII 11 38, Br II 23 10 III 7 15

Anurādhā—a *nakṣatra*

Vā 66 50, 82 9

Anurūpamāya—a *Vasu*, and a son of *Dharma* and *Sudevī*

M. 171, 47.

Anurdeśya—see *Ahurbudhnya*

Br II 12 26

Anuloma—a Samhikēya

Vā 68 19

Anuvatsara—the fourth year in a five year *yuga*;¹ is *Vāyu*² (*Yajur samhitā*) *ahorātrakara*³

¹Bhā III 11 14 V 22 7, V₁ II 8 72 ²Br II 13 115 119, 134, 21 134 28 22, M 141 18, Vā 31 31 ³Vā 31 27, 56 20, 50 183, Br II 13 134

Anuvamśa—Devāvr̥dha and his son Babhru belonged to this line

M 44 57

Anuvaṇa—the chief of the 6th *vātaskandha*, situated between the planets and the Saptarsīmaṇḍala

Br III 5 87

Anuvinda—a prince of Avanti Brother of Vinda and and Mitravindā Shared Vinda's (s v) views and did not wish his sister to be married to Kṛṣṇa as against Duryodhana¹ Stationed at the south gate of Mathurā by Jarā-sandhā,² and also on the south during the siege of Gomanta³ Son of Rājadhīdevī according to the *Bhāgavata*⁴

¹Bhā X 58 30, Br III 71 158 ²Bhā X 50 11 [3]
³Ib X 52 11[9] ⁴Ib X 58 31, Vā III 157, V₁ IV 14 43

Anuvṛttā—a daughter of R̥ṣā (R̥ṣi-Vā P.), gave birth to the class of mandūkas, aṇeya and śambaka varieties

Br III 7 414 and 418, Vā. 69 291, 295

√*Anuvrata* (1)—a son of Śrutakīrti

M. 46 5,

Anuvrata (II)—the son of Kṣema, ruled for 64 years. ✓

M 271 25

Anuvratas—a class of people in Śākadvīpa

Bhā. V 20 27

Anusanga—the one after *srstisarga*, the second pāda of the purāṇa,¹ equal to Tretā, of 3000,² ends with the 99th chapter of the *Vāyu*

¹Br I 1 39, II 31 127, III 1 1, IV 4 43, Vā 4 13, 65
1-2 ²Vā 61, Vā 58 126, 103 44 ³Vā 100 2

Anustub—a poetic metre,¹ a horse yoked to the sun's chariot;² from the fourth face of Brahmā³

¹Bhā XI 21 41, Va 9 52 ²Vā 51 64, Br II 22 72,
M 125 47, Vā II 8 5 ³Br II 8 53 Vā I 5 56

Anuhl(r)āda—a son of Kayādhu and Hiranyakāśipu; wife Sūrmyā Father of Bāṣkala and Mahiṣa,¹ also of Vāyu and Sīrīvālī from whom the *hālāhala* gana came;² as asura of the Vīṭalam His daughter was married by Rajatanābha, the yakṣa³

¹Bhā VI 18 13 16 Br III 5 33 ²M 6 9, Va 67 70,
75, Vā I 15 142 ³Br II 20 26, III 7 119, Vā 50 25

Anūpa (c)—the kingdom got by Sūta from Pṛthu The people were Anūpas, a Vindhya tribe

Br II 36 172, 16 65, Va 62 147

Anūru—(Aruna) a son of Tārksya and Kadrū Charioteer of the sun

Bhā VI 6 22.

✓ *Anrtam* (as opposite to *satyam*) when falsehood is tolerated¹ *Bali* shrinks from it² No *pātaka* on five occasions Jest or fun, speaking to women, for a marriage, when life is in danger, and when deprived of his wealth³ ✓

¹ Bha VIII 19 38-43 ² Ib VIII 20 2 5 ³ M 31 10

Anrtam—son of *Himsā* and *Adharma*, father of *Bhaya* and *Naraka*

Br II 9 63, Va 10 39

Aneka—a son of *Raucya Manu*

Br IV 1 104

Anekakṣatrabaddha—a son of *Raucya Manu*

Va 100 109

Anekajanmajanana—a son of *Anala*

M 203 6

Ānenas (I)—the son of *Kakustha* (*Paurañjaya-Bhā*) of *Prthu*

Bhā IX 6 20 Br III 63 26 Va 88 25 V₁ IV 2 33

Anenas (II)—a son of *Āyu* and father of *Śuddha*

Bhā IX 17 2 and 11, Br III 67 2, V₁ IV 8 3

Aneha—a *Pravara*

M 196 31

✓ *Anaupamyā*—the wife of *Bāṇāsura* Ill-treated by mother-in-law and sister-in-law she was initiated into a mantra by *Nārada* to control them and to be ever pleasing to her husband By this she left the strict path of chastity, offered gifts to the sage who refused them on the plea of his plenty

M. 187 25-52

Anta—1000 crores × nyuta (1 lakh)

Va 101 98

Antaka (I)—surname of Yama milkman of Pitrs on the earth *ety*

Bhā VI 10 15 Br II 36 209 M 10 19, 213 6

Antaka (II)—a surname of Śiva *

Br III 3 81

Antaka (III)—a son of Vasumitra, ruled for 2 years

M 272 29

Antakāri—the tāmasic aspect of Svayambhū

Va 66 103

Antakāla—prescriptions for,¹ yogic methods laid down²

¹ Bhā II 1 15 21, ² Ib II 2 14 23

Antara—the son of Prthuśravas, in previous births the son of Yājña, also called Uśanas, performed 100 horse sacrifices as king

Va 95 22 23

Antaraksaya—reference to the deluge in the Cākṣusa antara

M 2 1 and 14

Antaranarmadā (c)—a western country, Narmada tribes

Br II 16 61, M 140 50

Antarā—one of 44 apsaras

Va. 69 4

Antarikṣa (i)—a son of R̥sabha and Jayanti. Brother of Bharata. A bhāgavata and sage,¹ expounded to Nimi the nature of *Māyā* and mentions how the pure *jñāna* shines as threefold by the work of illusion.² —

¹ Bhā V 4 11, XI 2 21 ² Ib XI 2 [1-4]-15

Antarikṣa (ii)—a son of Mura (s v) who went to the field to attack Kṛṣṇa who caused the death of his father.

Bhā X. 10 12

Antarikṣa (iii)—the son of Puskara and father of Sutapas.

Bhā IX 12 12

Antarikṣa (iv)—the 13th Veda Vyāsa.¹ Heard the Purāṇa from Trivista, and narrated it to Trayyārūṇi² (*Carsī-Vā P*)

¹ Br II 35 120 V III 3 14 ² Br IV 4 62, Vā 103 III

Antarīkṣa (v)—an Ādya god, a devagana.

Br II 36 69 Vā 62 59

Antarikṣa (vi)—the son of Kinnarāśva (*Kinnara-Vā P*), and father of Suparna (Śuṣena—*M P*)

M 271 9, Vā 99 285 V₁ IV 22 5

Antarikṣam—the Bhuvārloka or the region between earth and heaven.¹ One account is that Yayāti made this his abode when he was sent away from heaven,² to be propitiated as a deity in palace building.³

¹ Vā 23 107, 24 18, 30 98 47 29 64 10 101 19,
110 49 ² M 35 4 38 20 39 11, 41 8 & 10 ³ Ib 268 12

✓ *Antargiri*—a tribe

M 114 44

Antargiribahūgiras—Peoples of an eastern country

Br II 10 53, Vā 45 122

Antardhāna (I)—a surname of Viṣṇu (sv); got from Indra the power of moving about, unseen by others

Bhā IV 24 5

Antardhāna (II) (*Antarddhi*)—A son of Prthu, wife Śikhandinī father of Havirdhāna, and Mārica

Br II 37 23, M 4 45 Va 63 22, Vi I 14 1

Antasīlā—R originating from the Vindhya

Va 45 103

Antahpurāṇi—harems, origin of

Va 8 100

Antahpurādhyaksa—Superintendent of the harem and his qualification

M 215 42 216 1

Antāvasāyin—an untouchable

Br III 14 88 Va 79 24

Antika—a son of Yadu

M 11 7

Antināra (I)—the son of Jvalanā and Auceya, wife Manasvinī Father of two sons and a daughter Gaurī, mother of Māndhatṛ

M 49 7-8

Antināra (II)—the son of R̥tesu and father of three sons Sumati and others

Vi IV 10 3-4

Antya—a son of Bhṛgu and a deva

Br III 1 89

✓ *Antya* (*Janmanā*)—members of the fourth caste home
of

M 207 19, 227 54, 255 14

Antyajas—to follow the *vr̥tti* of their ancestors Also
known *Antevasāyins* ¹ a low caste to be abandoned ² also
Antyayoni.³

¹Bhā VII 11 30, 14 11 ²Br IV 7 3 8 19 and 67,
8 10 ³Ib II 31²40

Antyāvasāyi—an untouchable

Vā 79 24

Andha—R of *Bhāratavarṣa*

Bhā, V 19 18

Andhaśa (i)—a son of *Sātvata* [*Sātvat* (*Kauśalya*)],
suspected *Kṛṣṇa* of having taken away *Syamantaśa*¹ A
mahābhoja who married the daughter of *Kanka* and was
father of four sons, *Kukura* and others²

¹Bhā IX, 24 6, Br III 71 1 36, 53, Vā 96 2, VI IV.
13 1 ²M 44 48-61, VI IV. 14 12

Andhaka (ii)—son of *Anu* and father of *Dundubhi*

Bhā. IX. 24 20

Andhaśa (iii)—a son of *Vilomb*, and a friend of *Tum-
buru* also known as *Danodakadundubhi*

Br III 71 118

Andhaśa (iv)—a commander of *Bhand*

Br IV 21 82.

Andhaśa (v)—the 8th among twelve incarnations
after the battle of that name Here *Trayambaka* slew thou-
sands of *Asuras* ¹ in the *Varāha Kalpa*²

¹VI 47 44 50 ²Vā 97 13

Andhaka (vi)—the asura killed by Śiva Āḍi and Baka were his sons, attempted to abduct the Devī in the presence of Śiva in the *Mahākālavana* of Avanti Smitten by Pāśupata, blood came out of his body, out of which were born numberless *Andhakas* (s v) who overpowered Rudra The latter created a number of *Mātr̥s* who were not enough to meet them Vāsudeva was thought of, and he created one Śuśkarevatī who drank off the blood of *Andhakas* On his submission he was admitted to the group of Ganeśas

M 55 16, 156 11-12, 179 2 40, 252 5-19

Andhaka (vii)—an elder Yādava advised in the council to secure the return of Akrūra, it was adopted

V₁ IV 13 114-137

Andhakas (i)—a community of the Yādava tribe¹ defending Dvārakā, at Dvāravatī their overlord was Ugrasena² Praise the heroic deeds of Hari³ Relieved by Kamsa's death⁴ Ended their lives by fighting their kinsmen⁵ Kṛṣṇa an *Andhaka*⁶ Kingdom of⁷ Their line,⁸ fetch Balarāma and Kṛṣṇa to Dvāraka⁹

¹Bha I 11 11 14 25 II 4 20, Vā 86 29 ²Bha X. 1 69 39 25, 45, 15 ³Bha IX 24 63 ⁴Ib X 45 15 ⁵Ib XI 29 39, 30 18 ⁶Br III 61 23, 71 85 & 143-144 ⁷M 114 36 ⁸M 44 61 88 47 33 ⁹Va 96 84

Andhakas (ii)—the Asuras born of the blood of *Andhaka* Asura, hit by the pāśupata of Rudra To counteract their evil propensities Rudra created a number of *Mātr̥s* who could not bring about the desired effect Hence Vāsudeva created a Śuśkarevatī who brought about their destruction by drinking off their blood

M 179 7-37

Andhakāra (x)—a son of Dyutimat after whom the kingdom *Andhakāra* came to be known

Br II 14 22, 25

Andhakāra (II)—the eighth battle of Devas and Asuras

Br III 72 75 & 82, Vā 97 75

Andhakāraka (I)(c)—a kingdom of Krauñcadvīpa also a name of the hill in that region

Br II 14 25 19 67 & 72 M 122 81 85 Vā 49 61, 67

Andhakāraka (II)⁴—a Mt in Krauñcadvīpa

M 122 81, Vā II 4 50

Andhakāraka (III)—a son of Dyutmān, after his name a Janapada

Vā 33 21, 23, Vā II 4 48

Andhakāsuramardin—a surname of Śiva

Br III 25 12

Andhakūpa—one of the 28 hells Those who do not follow the prescribed course of life and who have no sympathy for the sufferings they inflict on others are subject to affliction in this hell

Bhā V 26 7 and 17

Andhatāmisa—one of 28 hells, Here the person who deceives the husband and robs him of his wife and property is made to suffer

Bhā III 30 23 & 33 V 26 7 & 9

Andhatāmisa—a hell

Vā I c 41

Andhānī—one of the five devīs on the third parva of the Kīricakra of Lalitā

Br IV 20 9 & 33

Andhra (I)—born of Dirghatamas and Bah's wife A
(Burnouf's reading—Odra)

Bha IX 23 5

Andhra (II)—the son of Drsadaśva (Vrsadasva-Va P)

Br III 63 27 Va 88 26

Andhra (III) (c)—a Janapada under the Devarakṣitas

Va III 385 Vi IV 24 64

Andhras—a people of the southern country ruled for 300 years¹ a sinful tribe got purified by praying to Hari² defeated by Bharata³ See *Āndhras*⁴

¹Bha XII 1 22 Va 45 127 47 44 78 69 99 268 361

²Bha II 4 18 ³Ib IX 20 30 ⁴M 50 76

Andhraka—the Śunga ruled for 2 years

Va 99 339

*

Andhrakas—succeeded the Kanva dynasty of kings
Thirty of them ruled for 456 years Kingdom of

Br III 73 109 74 160 170 178 197 229 30 Va 98 108

Bha XII 1 22 28

Andhravakas—people of an eastern kingdom

Br II III 53 Va 45 11

Anna—gift of the best of all, especially in a *śraddha*¹
Annavikrayam condemned²

¹Br III 16 3 52-5 68 66 Vā 80 55-7 (cf Rama II ch

103) ²Br IV 8 44-58

Annapurna—a devī in the *Cintamanigṛha*

Br IV 36 23

Annada (1)—a son of Kṛṣṇa and Mitravinda

Bha X. 61. 16

Annāda (11)—a son of Agni Arka

Br II 12 43

Anya (1)—a son of Bhṛgu

Vā 65 87

Anya (11)—a rājaṛṣi, becoming a Brāhmana

Va 91 116

Anyādrk—one of the seven Maruts in the fourth marut-gana.

Br III 5 96-7, Vā 67 127

Anyādrkṣas—one of the names in the fifth marut-gana

Vā 67 128

Anyāyatah—a son of Bhṛgu

Va 65 87

Anvatā—an Apsaras

Vā 89 48

Anvataṣṭakā—the ninth day in the latter half of the three (or four) months following the full moon in *Agrahāyana*, *Pauṣa*, *Māgha*, (*Phālguna*) The fourth month is mentioned in the Purāṇa

Va 81 4, 5

Anvāhārya—the Dakṣināgni

Va 97 25

Anvāhāryapacana—the particular Agni from which Vṛtra was born

Bhā VI 12

Anvādhānakṛyā—a fire rite on the conjunction of the
parvas

Br II 28 37

Apah (I)—one of the ten branches of the Harita group
of Devas

Va 100 80

Apah (II)—water variations in temperature explained
in relation to the solar rays

Br II 21 59 62

Apagas—a tribe

Va 45 120

Apacitī—a daughter of Marici and Sambhūti

Va 28 9

Apattanas—Gandharvas in the Hemakaksa hill, their
ruler is Rājarāja Kapinjala

Va 39 52

Apathas—the people of a mountain kingdom

M 114 55

Apaprāvaranas—a hill tribe

Br II 16 67

Aparā—one of the thirteen wives of Vāsudeva

Va 96 160

Aparājita (I)—fought with Namuci in Devāsura war

Bha VIII 10 110

Aparājita (II)—a son of Kṛṣṇa and Mādrī

Bha, X, 61 15

Aparājita (iii)—the horse on which *Lalitā* rode to fight *Kuraṇḍa*

Br IV 22 94

Aparājita (iv)—a Rudra

M 171 38, V₁ I 15 122

Aparājita (i)—an elephant at one of the four cardinal points to maintain the balance of the worlds

Bhā V 20 39

Aparājita (ii)—(R) of *Śākadvīpa*

Bhā V 20 26

Aparājita (iii)—a mindborn mother, following *Māyā*

M 179 13 66

Aparāhna—when the sun passes three *muhūrtas* from the *madhyāhna*

Va 50 96 173

Aparānhā—a Śakti of *Kāla* in the *Pañcakona*

Br IV. 32 10

Aparānta(*kam*)—a northern kingdom

Br II 16 46, III 62 39, M 114 51 Va 58 81

Aparāntas—the people of the western country

V₁ II 8 III

Aparna (i)—one of the three daughters of *Menā* and *Himavat* Seeing her severe penance houseless and foodless her mother said 'soma', (*Umā-Va P*) whence she became *Umā* and married *Śiva*

Br III 10 8 13, Va 72 7, 11-2

Aparnā (II)—a daughter of Menā married Jaigīṣavya ✓
M 13 8 9

Apavarga—the final beatitude from *sūkṣma*, the latter to be realised by *Jñāna*, cf *Saṅkhyā* k 44 *Jñānena cāpavargah* From this results *vyāpaka*, from this comes *Puruṣa* and from it the highest bliss

Vā 13 22.

Apasavya—a son of Śamśya Agni

Br II 12 13

Apasphūrja (*Vivasvat*)—Agni known as Āstha

Br II 12 31

Apasmāras—a group of evil spirits

Bhā X 6 28

Apasyati—a son of Uttānapāda and Sūnrtā

M 4 35

Apasyanta—a son of Uttānapāda and Sūnrtā

M 4 35

Apasyauṣa—a mantrakṛt

M 145 104

Apasvānta—a son of Śakrajī and a loveable man

Va III 53

Apahārīnī—a Brahmarākṣasi

Br III 7 99

Apāgneya—a Trayārseya

M 196 43

Apāṅkteyas—a list of those unfit for interdining ✓
 Vā 83 60-70

Apāṇdu—a sage
 M 196 45

Apāṇa (I)—a Sādhyā god.
 Br III 3 16

Apāṇa (II)—a Tusita god
 Br III 3 19, Vā 66 18

Apāṇa (III)—an Ajita deva
 Vā 67 34

Apāntaratama—a Siddha chief, who could not comprehend the *māyā* of Hari
 Bhā VI 15 12, IX 4 57

Apāṃgarbha—attribute of Agni
 Br II 23 53

Apāṃpati—an attribute of Varuna, the lord of the *dik*
 Br III 7 331, Vā 69 215

Apāṃrasa—a son of Bharatāgni
 Vā 29 8

Apāṃśu—a god of the Harita *gana*
 Br IV 1 114

Apārya—the name of Rudra
 Br IV 34 112

Apasya—a sage by *tapas*

Br II 32 00

Aptoryāmam—a *yāga*,¹ from the fourth face of *Brahmā*²

¹Vā 9 51 ²Br II 8 33

Aprakāśas—a *deva gana* with *Yama* as their lord

Br III 1 33

Apratīpī—son of *Śrutaśravas*, ruled for 36 years

M 271 21

Apratīma—a son of *Uttama Manu*

Br II 36 39, Va 62 34

Apratīman—the son of *Diti*, also known as *Ariṣṭanemi*

Va 65 112

Apratīmauja—a sage of the Xth epoch of *Manu*

V₁ III 2 27

Apratīratha—the son of *Rantubhāra* (*Antimāra-V₁ P*) and father of *Kaṇva* and *Ailina*

Bhā IX 20 6, V₁ IV 19 4, 5, 8

Apramāda—a son of *Buddhi*

Br II 9 60, Va 10 36

Apratīṣṭha—a hell under the earth, the fourth one below the earth, ever in motion

Br IV ■ 150 & 182-4 Va 101 149 179 and 181

✓ *Apsaras*—Divine dancers born of *Muni* and *Kaśyapa*. Joined *Gandharvas* in milking the cow *Earth*, worship *Barhiṣad* pitrs. Love sports with *Gandharvas* over the *Hima-*

layas¹ A group of celestial women who often go to Mount Kailāsa² Thirty-four³ wait on Indra⁴ Joined the gods in offering prayers to Hari.⁵ Take their origin from the sportful motion of Hari⁶ Danced at the *avatār* of Kṛṣṇa⁷ Went to Dvāraka with gods and prayed for the return of Hari to Vaikuntha⁸ Their association with the wise and the righteous⁹ Welcome Kṛṣṇa back to his own region¹⁰ Were asked by Indra to obstruct the completion of Mārkaṇḍeya's tapas¹¹ Dance in front of the Sun god and move with him by turns¹² Live in Meru Kāmadeva was their overlord,¹³ born on earth as 16000 gopis during Kṛṣṇa's *avatāra*,¹⁴ sprung from the churning of the ocean,¹⁵ strewed fired grain at the conquering tour of Lalitā¹⁶ Fourteen birth spots for them distinguished¹⁷ Once when the Apsaras ladies, all daughters of Agni, were engaged in water sports in Mānasa, there came Nārada Without saluting him they asked him how to attain the Lord as husband He gave them a *vratam* but cursed that they would be separated from the Lord and become slaves of robbers, became the *rekhas* on the body of Vāmana¹⁸

¹M 6 45 10 24, 15 3 22 59, 120 1 ²Bhā II 1 36,
IV 6 9 ³Va 69 4 101 28 ⁴Bhā VI 7 4 ⁵Ib
VII 8 38 ⁶Ib VIII 5 40 ⁷Ib X 3 6 4 11 ⁸Ib XI
6 3 ⁹Ib XI 12 3 ¹⁰Ib XI 31 2 ¹¹Ib XII 11 16 ¹²Ib
XII 11 47, Br H 23 27 and 50 ¹³Br II 15 49, III-8 15,
7 25-26 ¹⁴Ib III 71 243-4, IV 2 26 ¹⁵Bhā VIII 8 7 ¹⁶Br
IV 18 9 ¹⁷Ib IV 33 18 25 ¹⁸M 70 21-3, 246 54

Apsarasa *ganas*—fourteen in number, the mindborn daughters of Brahmā, daughters of Manu, etc most of them were wives and mothers of gods and sages

Va II 55, 30 87, 69 53, 62, 96 235

Apsareśam—a *tīrtham* in the Narmadā ✓

M 194 16-17

Abalā—a sister of Dattātreyā and Durvāsās, a Brahmvādīnī

Va 70 76

Abāla—a mindborn mother

M 179 27

Abja—an attribute of *Brahmā*

Br IV 5 31

Abjam (abdam)—100 crores

Br IV 2 94, Va 101 95

Abjayan—is *Brahmā* also known as *Pitāmaha*, originally narrated the *Viṣṇu Purāṇa* to *Dakṣa* and other sages

Vi I 2 8 IV 1 67, 6 5

Abdhīpa—an attribute of *Agastya*

Br IV 31 36

Abhaya (I)—son of *Dharma* and *Dayā* ■ sage

Bha IV 1 50 M 198 3

Abhaya (II)—one of the seven continents of *Plakṣadvīpa* (Jambūdvīpa—Burnouf)

Bha V 20 3

Abhayada—the son of *Manasyu* and father of *Sudyu*

Vi IV 19 1

Abhayā (I)—a R of *Krauñcadvīpa*

Bha V 20 21

Abhaya (II)—the goddess enshrined in *Uṣṇatirtha*

M 13 42

Abhārīṣṭa—a *dānava*

Br III 6 15

Abhīṣa—the name of a hell

Br IV 2 150

Abhīṣatakovidah—experts in astrology predicted Parīkṣit's future glory at the time of his birth

Bha I 16 1, cf I 12 15 29

Abhīṣat (I)—an auspicious hour between 1—2 p m midday time ¹ best for gifts ²

¹Bha III 18 27, VII 10 67 ²M 22 2

Abhīṣat (II)—the 28th nakṣatra on the right nostril of Śisumāra, ¹ the nakṣatra of Kṛṣṇa ² Identified with Hari ³

¹Bha V 22 11, 23 6 Va 50 130 82 12 96 201 ²Bha VIII 18 5, Br III 71 205 ³Bha XI 16 27

Abhīṣat (III)—A son of Andhaka, (Ānakadundhubhī-V: P), and father of Punarvasu

Br III 71 119 V: IV 14 14

Abhīṣata (I)—ārṣeyapravara (Angiras)

M 196 6

Abhīṣata (II)—(Punarvasu) the son of Candanodaka-
dundubhī, performed Asvamedha Father of twins, Āhuka
and Āhukī

Va. 98 118 120 Br III 71 119 122

✓ *Abhinayam*—technique of dancing started by Bharata ✓

M 24 30

Abhibhūta—the son of Durdama or Durmada ¹ of the Rohini family ²

¹Br III 71 171 ²Va 96 169

Abhimanyu (I)—a son of Arjuna and Subhadrā Wife Uttarā Conqueror of *atirathas*¹ Famous for valour even as a boy Father of Parikṣit² Drauṇi wanted to destroy his seed in embryo Kṛṣṇa frustrated this attempt Taken by Kṛṣṇa to Dvārakā⁴ Slew Brhadbala in the Bhārata war^{4(a)} Went with Kṛṣṇa to Upaplāvya to see the Pāṇḍavas⁵ Killed by Saindhava⁶ A rathu,⁷ considered as god⁸

¹Bha IX 22 33 Br III 71 178 M 50 56 V₁ IV 20 51
²Bha I 4 9 V₁ IV 20 52 ³Bha III 3 17 ⁴Ib X 64 [11]
^{4(a)}V₁ IV 4 112 ⁵Bha X 78 [16 (V) 4] ⁶Ib X 78 [30]
⁷Va III 176 99 249 ⁸Va 31 7

Abhimanyu (II)—a son of Cāksusa Manu

Br II 36 80 107 M 4 42 Va 62 68 91

Abhimanyu (III)—a sage of the second Sāvarna epoch

Br IV 1 71

Abhimanyu (IV)—a son of Manu and Nadvalā

V₁ I 13 5

Abhimāna—(Rudra) entered Ātman (*ahankāra*) of *Virāt Purusa*

Bha III 6 25

Abhimitra—one of the names in the second *marut gana*

Va 67 125

Abhiyuh—one of the names in the third *marut gana*

Va 67 126

Abhiyuktāksika—a *marut* of the third *gana*

Br III 5 95

Abhiyuktas—a class of people in Kuśadvīpa.
Bhā. V. 20. 16.

Abhisāha—a northern kingdom
Br. II. 16 48

Abhiseka—The anointing ceremony: when Puru, the last son was recommended by Yayāti, the people said that it was dharma to anoint the eldest; defined the law that the faithful son alone was fit for the throne; Puru having fulfilled his father's wishes was to be regarded the faithful and dutiful; this was agreed to; further it was endorsed by Śukra.

Vā 93 76-87; 99. 451.

Abhisekamangalam—of Rāma, described.
Vā. IV. 4. 98-99.

Abhiṣecanam—of Prthu. ✓
M 8 2; 10 10, Vā. 32 48.

Abhūmi (I)—a son of Citraka.
Br. III. 71. 115; Vā 96. 114.

Abhūmi (II)—a son of Aśvini and Akrūra.
M. 45 33.

Abhyukṣanam—slightly different from *Prokṣanam*; the former is for articles of diet, etc. and the latter for flowers, grass, etc.; details of the *śrāddha*.

Vā 79. 33.

Abhrama—the king of the elephants.
Br. III. 7. 355.

Abhramu—an elephant and a daughter of Bhauvana—
mother of dig-gajas

Br III 7 329

Abhrayantī—a queen of Varsa-rtu

Br IV 32 29

Abhrāni—formation of clouds described kinds of

Br II 22 23-48

Amara (I)—a mountain kingdom

M 114 80

Amara (II)—a marut gana

M 171 52

Amaram—a place sacred to Śiva

M 181 26

Amarakaṇṭaka—(Mt) the sacred hill at the top of Mālyavat Here Angiras performed penance for fifteen crores of years, here is the H Viśalyakaraṇī, forming a part of Kalinga Siddhikṣetram, noted for śradhha offering,¹ and pitr pinda, a kṣetra of the Narmadā by name Jaleśvarā, surrounded by the hill Rudrakoṭi, superior to Kurukṣetra,² its crest lustrous as the Pralayāgni, there were golden kuśas touching the bank of the south Narmadā, here Angiras, once after Agnihotra saw the step to svarga or heaven, on the west is a tank, bordering on Kalinga another holy place Sung even by Śukra³

¹Br III 13 4-16 ²M 22 28 186 12-34 188 79 and 82,
191 25, 193 54, 194 44 ³Vā 77 4-16, 112 32

Amaragandika—on the western side of Gandhamādana

M 113 48

Amarapura—another term for Heaven whose lord was Indra

Br IV 6 11 and 32.

Amaraprakhya—a *Dānava*

M 177 8

Amarāvati—Heaven noted for the pleasure-park *Nandana*. A description of the city, occupied for some time by *Bali*¹. Though it was really the capital of Indra, the latter says that it belonged to *Kṛṣṇa*². When it is midday here, the sun rises at *Samyamana*³.

¹Bha VIII 15 11 22 and 33 Vā 77 26 ²Bhā X [67 (V) 26], V₁ I 9 25 ³Br II 21 37, III 13 26 and 30, M 124 27

Amarsa—the son of *Susandhi* and father of *Sahasvān*

V₁ IV 4 111

Amarka—a son of *Śukrācārya*

Bhā VII 5 1, 48

Amarsana—the son of *Sandhi* and father of *Mahasvat*

Bhā IX. 12 7

Amarttas—a *deva-gana* with *Yama* as their lord

Br III 1 52

Amā—a ray of the sun

V₁ II 12 8

✓ *Amātyas*—their irritation against king, a cause of internal dissensions, to be banished after being deprived of possession, for doing wrongs. Residence of

M 223 9, 227 160, 254 21-22

Amāvasu (I)—a son of Aila Him Acchodā adopted as her pitr and lost her yogic powers, son of Purūravas and Urvaśī Father of Bhīma

Br III 10 56 and 68, 66 22, M 14 5, 7 Vā 91 51 2, Vi IV 7 1 and 2

Amāvasu (II)—the son of Āyu, = Vasu passing through the sky loved by Acchodā

Va 73 5

Amāvāsyā—the time when Pitrs worship moon and when the sun, moon and constellations meet together in the same maṇḍala, Pitrs drink the nectar of the moon 1/15 part of it remaining, there is no moon, middle sun—half night half day¹ *Yajñas* with 21 *saṃjñas*² Only when two of its *kalas* remain, the moon enters the orbit of the sun and stays in the ray called *Amā* and hence the period is *Amāvāsyā*,³ fit for *śrāddha*⁴

¹Br II 10 62 65 21 153 70, 28 17 19, M 17 2 126 66 72 141 42-49 Va 52 64, 53 92, 56 1 6 42 and 49
²Br III 11 14 Va 74 13 ³Vā I 20 38, II 8 80, 12 8
III 14 7-10 ⁴Vi III 14 7-10

Amalasyaka—a śakti devī on the *Soḍaśapatrāḍḍha*

Br IV 32 12

Amātīryā—called *kuhū* because it casts the length of time a cuckoo takes to say *kuhū*

M 141 42, 4th

Amita (I)—a son of Jaya

Bhā. IX. 15 2

Amita (II)—a Sudharmāna god

Br IV 1. 60

Amita (III)—a *mantrakṛt* of the Aṅgīrasa branch.

Vā. 59, 98.

Amitadhvaṇa—a son of Dharmarāja—Janaka and father of Kāṇḍikya.

Vi. VI. 6. 7-8.

Amitābhās (I)—one of the three deva *gaṇas* of the first epoch of Sāvarni Manu;¹ twenty branches mentioned.²

Br. IV. 1. 12, 16 and 18; Vi. III. 2. 15. ² Vā. 100. 13-17.

Amitābhās (II)—a group of gods of the Raivata epoch, fourteen in number.

Br. II. 36. 51 and 54; Vi. III. 1. 21.

Amitāśva—the son of Nikumbha and father of Kṛśāśva.

Vi. IV. 2. 45-6.

Amitra—a Marut of the second *gaṇa*.

Br. III. 5. 93.

Amitraghna—one of Bhaṇḍa's eight councillors.

Br. IV. 12. 12.

Amitrajit (I)—A son of Sutapas and father of Bṛhad-rāja.

Bhā. IX. 12. 12-13.

Amitrajit (II)—the son of Suparna and father of Bṛhadbhāja. (Bharadvāja-Vā. P.).

Vi. IV. 22. 5-6; Vā. 99. 286.

Amitraha—a son of the fourth Sāvarni Manu (Ṛtu Sāvarni Manu).

Br. IV. 1. 94; Vā. 100. 99.

Aminā—a daughter of *Rsā* gave birth to four kinds of crocodiles

Br III 7 414 and 416

Amūrtaraya—a sage who had transcended the force of *Māyā* (Burnouf makes this into two names *Amūrti* and *Aya*).

Bha II 7 44

Amūrtarayasa (I)—one of the four sons of *Kuśa*

Br III 60 32, Va 91 62

Amūrtarayasa (II)—a son of *Antināra*

M 49 8

Amṛta (I)—an *Amitābha* god

Br II 36 58 Va 62 46

Amṛta (II)—a son of *Bharatāgni*

Va 29 8

Amṛta (III)—one of the seven divisions of *Plakṣadvīpa*

Bhā V 20 3

Amṛtam (I)—the juice from medicinal herbs of the *Candra* hull of *Plakṣadvīpa*

Br II 19 8 24 27 and 31

Amṛtam (II)—nectar arising out of the churning of milk ocean by gods and *Asuras*. Others that came out of it were curds liquor, *Soma* *Lakṣmī*, horse, *Kaustubha*, *Pārijāta*, and lastly *Kālakūṭa*. Then appeared *Dhanvantari*. Distribution of *amṛtam* by *Mohini*, the form assumed by *Harī* to delude the *Asuras*. When *Rāhu* was seen, partaking of it,

had his head cut off Finding themselves deceived, the Asuras began war

M 1 9, 249 14 to the end, cha. 250 and 251 (whole),
Va 23 90, 52 37, 92 9 V₂ I 9 80-111

Amṛtaprabhas—gods of Sāvarni epoch

Bhā VIII 13 12

Amṛtamanthana—the fourth devāsura battle, in which Indra defeated Prahlāda¹ Also the fourth of twelve incarnations of Hari by name Indra, with details of the battle²

¹Br III 72 73 and 79 IV 6 7 ²M 47 43 and 48, 249 51, Va 97 74 79

Amṛtavān—a Śukradeva.

Va 31 8

Amṛtā (I)—a Śakti devī, the goddess enshrined in a Vindhyan cave

Br IV 44 84, M. 13 42

Amṛta (II)—the goddess enshrined at Vena

M 13 49, 122 33

Amṛtā—R of the Plaksadvipa

Br II 19 19, Va 49 17, V₂ II 4 11

•

Amṛtās (I)—a group of rain-giving naḍis with the sun

Br II 24 27, Va 53 20

• *Amṛtās* (II)—one of the fourteen clans of Apsaras, born of waters

Br III 7 19 Va 69 56

Amṛtākaraṇī(nitya)—a gupta Śakti

Br IV. 19 20, 36 71, 41 120.

Amrteśvarī—an attribute of Vāruṇī

Br IV 35 29

Amṛtotpādanam (see *Amṛtam*)—suggested by Hari-Ajita to secure immortality for gods. It was to churn the *kṣīroda* with *Mandara* as stick and *Vāsukī* as rope. The *Asuras* agreed to aid the gods in securing *Amṛta*. *Harī* took hold at first of the head, and when the *Asuras* protested, of the tail of *Vāsukī*. Seeing exhaustion on the part of gods owing to obstacle of *Vighneśa*, *Harī* propped up the *Mandara* hill, assuming the form of a tortoise. With continuous effort, the churning went on. First appeared *Hālāhala* which was consumed by *Śiva* on an appeal from the *Prajāpatis* and with the permission of *Pārvatī*. Then came out *Kāmadhenu* which sages appropriated for *agnihotra*, *Uccaiśravas*, a horse which *Bali* took, then *Airāvata*. *Kaustubha* gem appropriated by *Harī*, then *Parījāta*, *Apsaras* women and then *Śrī* married to *Harī*. Then came out *Vārunīdevī* whom *Asuras* seized, then *Dhanvantarī* with a pot of *Amṛta*. There was then a rush on both sides to get the *Amṛta* first when *Harī* assumed the form of *Mohinī* and arrested their attention. Moved by her beauty, both gods and *Asuras* agreed to let her distribute the *Amṛta* to all of them. She began with the gods and was serving them first. Noticing this *Rāhu* took the guise of a god. On being pointed out by the sun and moon, *Harī* cut off his head with his *Cakra*. The *Asuras* found that they had been deluded by *Harī* and set their face against Him. See *Amṛtam*.

Bhā VIII 6 21-25, 31-32 Ib ch 7-9 (whole), Ib 10 1

Amṛtaughā—R of *Krauñca dvīpa*

Bhā V 20 21

Amoghākṣī—goddess enshrined at *Vipāśa*

VI 13 35

Amohakam—another name for *Brahmatirtham* an elephant-like stone is established in the midst of waters here fit for *pinda* offering

M 191 105 7

Aṁtyam—1000 crores \times *nyutam*

Br IV 2 98 and 102

Ambara (I)—an Asura follower of *Vrtra* in his battle with *Indra*

Bha VI 10 19

Ambara (II)—sacred to *Viśvakāya*

M 13 27

Ambaranadī—R from the slope of the *Meru*, flows through *Devabhrājam*, *Mahābhrājam*, *Vaibhrājam* enters *Sitodā*, the lake in the west, and then goes round the *Supaksa* hill, *Śikhiparvatam*, *Kankam*, *Vaiduryaparvatam*, *Kapilam*, *Gandhamādanam*, *Piñjaram*, *Sarasam*, *Kumudācalam*, *Madhumanta*, *Mukuṭa*, *Kṛṣṇaśvetam*, *Sahasraśikharam* and *Pārijāta* into the *Ketumāla* and falls into the western ocean

Va 42 44 57

Ambariṣa (I)—the son of *Nābhāga* A devotee of *Harī* The curse of *Durvāsa* proved ineffective in his case Though lord of seven continents, *Ambariṣa* knew that glory was perishable He devoted himself to the service of *Harī*, and got to know the power of His *yoga* A saintly king Performed the *Aśvamedha* in a desert region so as to compel R *Sarasvatī* flow back towards it Pleased with him, *Harī* presented his *Cakra* to him He observed the *Dvādasi vrata*, for a year at the end of which he gave gifts to *Brāhmanas* and was preparing to feed them There then came *Durvāsa* who agreed to be fed He went to the *Yamunā* for bath and was engaged in contemplating on *Brahman* The time for breakfast came and the sage did not return

So the king broke his fast with only water and waited food expecting the sage's arrival. The sage on his return found that the king had broken his fast, and grew angry and created a flaming goddess to attack him. Hari's *Cakra* burnt her, turned towards the sage who ran everywhere and to the *Trimūrtis* in vain¹. Advised by Hari, the sage apologised to the king who prayed to the *Cakra* and set the sage at liberty. The king who had not taken food requested him to accept his hospitality which *Durvāsa* gladly did. Blessing the king, the sage went back to *Brahmaloka*. Later the king bestowed his kingdom on his sons and retired to the forest for a life of penance and prayer.² Had three sons *Virūpa* and others³. A *mantrakṛt* who made the 16 great gifts⁴.

¹ *Bhā* IX 4 13-71 II 7 44, *Br* III 34 39, *Vā* 88 171

² *Bha* IX 5 (whole) ³ *Bhā* IX 6 1, *Br* III 63 6, 170-172, *V* IV 2 6, 7 4 36 ⁴ *M* 12 20, 45, 145 102, 274 11

Ambarīsa (II)—a son of *Māndhātṛ* and *Bindumati*. Adopted by his grandfather. Father of *Yuvanāśva* (not the *Yuvanāśva*, father of *Māndhātṛ*)

Bhā IX 6 38 7 1, *Br* III 63 72, *Vā* 88 72, *V* IV 2 67, 3 2

Ambarīsa (III)—an *Angīrasa* and *mantrakṛt*

Br II 32 108, *Vā* 59 99

Ambarīsa (IV)—a *kādraveya nāga*

Br III 7 36, *Vā* 69 73

Ambarīsa (V)—a son of *Pulaha* and *Ksamā*

Va 88 26

Ambastha (I)—the name of the mahout of *Kuvalayā-pīḍa* killed by *Kṛṣṇa* for leading it against him

Bha X 43 2 and 14
P 12

Ambaṣṭha (II) (c)—kingdom Capital of Suvrata Its king failed in hitting the fish target in Lakṣmanā's *svayam-vara*.

Bhā X. 83 23, Br III 74 22, M 48 21 Va 99 22

Ambaṣṭhas—a people,¹ country of²

¹ Bhā X 83 23 ² V₁ II 3 18

Āmbā (I)—a daughter of the king of Kāśī noted for her beauty and a queen of Vicitravīrya

Bhā X 60 47, V₁ IV 20 36

Ambā (II)—the saviour of the world, with her Puruṣa Sadāśiva

Br IV 8 33, 19 81, 33 17

Ambā (III)—the queen of Varṣa-rtu

Br IV 32 29

Ambikā (I)—Wife of Śiva¹ Daughter of Dakṣa reborn of Menā² Pacified by Citraketu³ Surname of Pārvatī and Yogamāyā⁴ Gave *bhikṣā* to Vāmana⁵ In her honour a festival was celebrated at a sacred spot called Ambikāvana In this Gopas participated⁶ Represents Soma while Śiva is Agni⁷ Worshipped in ceremonials before digging tanks⁸

¹ Bhā. III 12 13 ² Ib IV 7 59 ³ Ib VI 17 17 ⁴ Ib X. 2 12
⁵ Ib VIII 18 17 ⁶ Ib X 34 1-3 ⁷ Br II 27 112
 IV 14 6, 15 22 44 22 ⁸ M 53 26

Ambikā (II)—a daughter of the King of Kāśī and wife of Vicitravīrya¹ Mother of Dhṛtarāṣṭra²

¹ Bhā IX. 22 24 V₁ IV 20 36 ² Bhā X. 11 34

Ambikāvatana—a forest sacred to Ambikā on the banks of the Sarasvatī Here was a festival in honour of Śiva and Devī To this, Nanda and others went When he was there,

Nanda was seized by a reptile, and was released by Kṛṣṇa.¹
Before her marriage Rukmiṇī went to worship in this shrine.²

¹ Bhā. X. 34. 1-18. ² Ib. X. 53. 39.

Ambikāhṛdayam—a portion of the *mantraśāstra*—intended to condone the sin of drinking wine.

Br. IV. 7. 70.

Ambikeya—a hill-citadel of Śākadvīpa.

Br. II. 19. 89.

Ambuka—a son of Brahmadhāna.

Br. III. 7. 98.

Ambujekṣaṇa—an attribute of Viṣṇu.

Br. IV. 34. 84.

Ambhudhārā—the wife of Āyusmat, and mother of Rṣabha (Hari).

Bhā. VIII. 13. 20.

Ambha—derived from *bhā*.

Vā. 100. 182.

Ambhāri—is Angāri Agni.

Br. II. 12. 30.

Amśa (I)—Name of a god with the Hemanta sun; a Tuṣita god.

Br. II. 23. 16; 36. 11.

Amśa (u) (II)—an Āditya.

Vā. 66. 66; VI. I. 15. 131.

Amsa (III)—the Rāksasa who resides in the sun's chariot during the month of Mārgaśīrsa

V₁ II 10 13

Amsu (I)—a playmate of Kṛṣṇa

Bha X. 22 31

Amsu (II)—the name of the sun in the month of Saha (Mārgaśīrsa) ¹ the Āditya of the month Citra possessing 7000 rays ² An Āditya ³

¹ Bha XII 11 41 ² Br II 24 34 and 38 ³ Br III 3 67,
V₁ I 15 131

Amsu (III)—one of the ten devas of the Harita gana

Va 100 89

Amsu (IV)—The son of Purumitra and father of Satvata

V₁ IV 12 43

Amsumat (I)—son of Asamañja(sa)(s), devoted to grandfather Sagara ¹ Went in search of the consecrated horse of Sagara met Kapila and belauded his greatness ² Pleased with him Kapila sent back the horse, adding that the Sāgaras would obtain release by the waters of the Ganges ³ Succeeded Sagara as king ⁴ Was engaged in penance to get the Gangā for the liberation of his uncles Before he could achieve this, he died His son was Dilipa ⁵ Anointing him Amśumat retired to the forest

¹ Bhā IX 8 15 Br III 51 51 52 1 M 12 43 Va 88
166 V₁ IV 4 7-32 ² Bha IX 8 19 27 Br III 51 17 and 51
³ Bhā IX 8 28 29 Br III 56 29 ⁴ Bha IX 8 28 31 ⁵ Bha
IX 1 1 2 Br III 56 30 165 V₁ IV 4 34

Amśumat (II)—one of the Yādavas deputed to go with Kṛṣṇa's sacrificial horse with a view to its protection

Bhā X. 89 22[3]

Amsumat (III)—an Āditya

M 11 4

Amsumat (IV)—the son of Pañcajana, married Yaśodā, mindborn daughter of Havismanta Pitr Father of Dilipa

M 15 18

Amsumat (V)—a son of Kauśika in previous births born as Cakravāka in Mānasa

M 20 18

Amsumat (VI)—a horse of the moon's chariot

M 126 52

Aya (I)—a son of Vasīṣṭha, and a Prajāpati of the Svārocīṣa epoch

M 9 9

Aya (II)—a son of Devaki

Va 96 173

Ayana—a sādhyā

M 203 11

Ayanam—Six months constitute an *Ayana*. Distinguished as the southern and northern corresponding to the course of the sun towards the north and south of the equator,¹ suitable for *śraddha* and *dana*.² According to divine calculation *Dakṣiṇāyana* is the night and the *Uttarāyana*, the day of the Devas;³ the months of *Tapā*, *Tapasya*, *Madhu*, *Madhata*, *Śukra* and *Śuci* are *Uttarāyana* and the months of *Nabha*, *Nabhasya*, *Iṣa*, *Urja*, *Saha* and *Sahasya* are *Dakṣiṇāyana*.⁴

¹ Bhā. III 11 11 Br II 21 126 22 10 29 17 Va 3 14
 106 etc ² M. 17 2 82 25 83 7 98 2 101 38 124 92 184
 72 ³ Vl. 1 3 10 II. 8 31, 36 ⁴ Vl. II. 8 81.

Ayasya—a branch of the Aṅgīrasa.

Vā 65 106

Ayahpāna—a hell.

Bhā V. 26. 7 and 29.

Ayahśanku—a Rākṣasa of Bali's camp

M 245. 31.

Ayahśīras—a follower of Bali.

M 245 31.

Ayāśya (I)—the Sāmaga Brāhmana who officiated as Udgātā in the *Puruṣamedha*:¹ An Angirasa and *mantra* rt.

¹ Bhā IX. 7. 23 ² Br. II. 32. 110

Ayāśya (II)—a son of Pathyā and Atharvan.

Br. III 1. 105.

Ayuta—the son of Rādhika and father of Krodhana.

Bhā IX. 22. 10-11.

Ayutahoma—one of the three kinds of *Grahabali*; details of may be performed in marriages, *utsavas* and *yajñas* for successful termination of these.

M 93 5-84.

Ayutam—Ten thousand

Vā 101. 94.

Ayutājī (I)—son of Bhaṣamāna.

Bhā IX. 24 8, V. IV 13 2

Ayutājī (II)—a son of Upavāhyaka.

Br. III. 71. 5

Ayutāyus (I)—the son of Sindhudvīpa, and father of R̥tuparna

Bhā IX 9 16-17, Br III 63 172, V₁ IV 4 37.

Ayutāyus (II)—the son of Śrutaśravas and father of Nīramitra

Bhā IX 22 46, Br III 74 111, V₁ IV 23 4

Ayutāyus (III)—The son of Āradhita; father of Akrodhana, ruled for 26 years.

Vā 99 232, 298, V₁ IV 20 4

Ayutāyus (IV)—a son of Purūravas

V₁ IV 7. 1.

Ayodhyā—the capital of Ikṣvākus The children of Ayodhyā were cast into the Sarayū by Asamañjasa and then restored to life by his yogic power.¹ Chief buildings were *prāsāda*, *gopura*, *sabhā*, *caitya* and *devagrha*;² one of the holy cities³ City of Rama and Sagara,⁴ also known as Śāketa⁵ Capital of Madhyadeśa of King Divākara, famous for Rāmatīrtham,⁶ in the nose portion of the personified Veda⁷

¹Bhā IX 8 17-19 ²Ib IX 11 25-34, Br III 21 21;
³Br IV 40 91 ⁴Br III 37 33, 47 75, 48 1, 49 10 and 58,
53 5 ⁵Br III 54 54 ⁶M 191 93, 271 5 V₁ IV. 4 97,
Vā 99 282 ⁷Vā 88 20, 94, 104 81 111 68

Ayonisambhava—a tīrtham on the Narmadā rids a man of rebirth.

M. 191 61

Ayomukha (I)—a son of Danu,¹ followed Vṛtra in his war with Indra;² took part in the Devāsura war between Balu and Indra³

¹Bhā VI 6 30, Br III 6 5, M 6 17, V₁ I 21. 4 ²Bhā,
VI 10 19 ³Ib VIII 10 19

Ayomukha (II)—Mt a hill with medicinal herbs
M 163 71

Ayomukhi (I)—a mother goddess
M 179 110

Ayomukhi (II)—the wife of Viṣṇu
Br III 59 13 Va 84 13

Araṇi (I)—a piece of sacred wood to produce fire for sacrifice

Bha III 27 23 IV 16 11

Araṇi (II)—the wife of Dvaipāyana and mother of Śuka
Br III 8 72 10 79 80 Va 70 84 91 43

Aranya—father of Uḍaka and Vāruṇi
Br II 36 104

Aranya devatas—forest deities in the Himalayas
Br III 22 27

Aratni—a measurement of length equal to a cubit
Br II 17 26 III 11 7 Va 46 26 74 7

Araru—a son of Anayusa and father of the great asura Dhundhu

Br III 6 31

Arajaka—described¹ on Venas death abundance of thieves in the kingdom plants uncultivation of²

¹ Br II 31 93 99 M 10 11 144 67 ² V₁ I 13 31 67
Va 23 50 Bha IV 14 37-41

Arī—Ārseya pravara (Angīras).

M 196 10

Arighna—A vighnanāyaka

Br IV 27 89

Ariga—the son of Tvastā

Va 33 59

Arijit—a son of Kṛṣṇa and Bhadrā

Bha X 61 17

Arindama—the son of Śivasvātī and father of Gomati-putra

Bhā XII 1 26

Arimardana (i)—a son of Śvaphalka and Gāndinī

Bhā IX 24 16, Br III 71 111

Arimardana (ii)—a son of Upamadgu

V₁ IV 14 9

Arimardana (iii)—a son of Kuru

Va 62 12, 99 218

Arimejaya (i)—a son of Gāndinī

Va 96 110

Arimejaya (ii)—a son of Upamadgu

V₁ IV 14 11

Arimjaya—a Brhadratha king who ruled for 50 years, with him were 32 kings commencing with Brhadratha altogether a 1000 years of rule

Br III 74 121, Va 99 308
P 13

Arista (I)—a son of Danu¹ Took part with Bali in the Devāsura war² A dānava with *manusya dharma*³ Known for music⁴

¹Bha VI 6 30 ²Ib VIII 10 22 ³Va 6H 15 ⁴Va
69 73

Arista (II)—the son of Mitra and Revatī

Bha VI 18 6

Arista (III)—an asura friend of Kamsa¹ Came once to the *Vraja* of Nanda in the form of a terrific bull Gopas and gopis got afraid as also the cattle there, attacked Kṛṣṇa who vanquished him²

¹Bha X 2 1 V₁ V 1 24 4 2, 12 21 ²Bha X 36 1-16,
46 26, II 7 34 Br III 73 100, IV₁ 29 124, V₁ V 14 (whole),
15 1, 29 4

Arista (IV)—a son of Vāivasvata Manu

M 11 41, V₁ III 1 33

Arista (V)—a son of Bali, took part in the Tarakāmaya war.

M 173 20, 177 7.

Arista (VI)—one of the nine sons of Manu, killed by Kṛṣṇa

Va 85 4, 98 100

Ariṣṭakarman—A son of Aṣamāna [Paṣumān (V₁ P)] and father of Hāleya (Hālāhala-V₁ P)¹

Bha XII 1 25 V₁ IV 24 46

Ariṣṭanemi (I)—the son of Purujit [Kurujit (V₁ P)] and father of Śrutāyus

Bha IX 13 23, V₁ IV. 5 31

Aristanemi (II)—an Asura resident of Tripura . Participated in the Devāsura war between Bali and Indra

Bha VIII 6 31, 10 22

Aristanemi (III)—the Gandharva presiding over the month of *Pusya*,¹ called on Parīkṣit practising *prāyopaveśa* ²

¹Bha XII 11 42 ²Ib. I 19 9

Aristanemi (IV)—(Apratiman) grāmanī with the Hemanta sun married four daughters of Dakṣa

Br II 23 18 37 45, M 5 13, 146 16, Va 52 18, 63 42, III 112

Aristanemi (V)—a prajāpati ¹ married the four daughters of Dakṣa and became father of 16 children ²

¹Br III 1 54 Va 63 42 ²V. I 15 103, 134

Aristanemi (VI)—a son of Citraka, daughter Sumatī, wife of Sagara

Br III 71 115, Va 88 156 159, 96 114

Aristanemi (VII)—the Yakṣa who resides in the sun's chariot during the month of *Pauṣa*

V. II 10 14

Aristanemaduhitā—a second wife of Sagara by name Sumatī (s v), sister of Suparṇa

Br III III 155, Vā 88 156, 159

Aristava—served as calf to milk the earth

Br II 37 17-18

Aristasamjñā—a son of the elephant Mṛga

Br III 7 333

Aristā—the mother of eight apsaras

Va 69 48

Aruṣṭ(h)ā—a daughter of Dakṣa, one of Kaśyapa's wives and mother of Kinnaras and Gandharvas,¹ expert in music²

¹Bhā. VI 6 35 29 M 6 1 and 45, 146 18, Va 66 55
V₁ I 21 25 ²Br III 3 56, 7*467

Ariṣṭāni—indicators of death, he who would not see Arundhati, Dhruva and the shadow of Soma would not live beyond 11 months, and so on, dreams, interpretation of

Va ch 19 (whole)

Arihā—one of the two *amitābha* *ganās*

Va 100 16.

Aruna (i)—a son of Danu ¹ the Rākṣasa with the sun in the months *Nabha* and *Nabhasya* ²

¹Bha VI 11 30 ²Vā 52 10 Br II 23 10

Aruna (ii)—a sage of the eleventh epoch of Manu

Bha VIII 13 25

Aruna (iii)—The son of Haryaśva, and father of Tri-bandhana

Bha IX 7 4

Aruna (iv)—a son of Mura (s v).

Bha X. 59 12

Aruna (v)—a son of Kṛṣṇa

Bhā X. 90 33

Aruna (vi)—a hill near (on the other side of-*Vā P*) Kailāsa, the residence of Gīrīśa and full of medicinal herbs At its foot is the Śailodā lake from which rises the R Śilodā on whose bank is the forest Surabhī

Br II 18 18-23, Va 47 17-22

Aruna (vii)—A son of Vinatā and brother of Garuda¹ The charioteer of the Sun He is said to yoke the seven horses bearing the names of metres (*Chandas*)² Came to see Parikṣit practising *prayopaveśa*³ Married Grdhri (Śyeni-*Vā P*) who gave birth to Sampātī and Jatāyu,⁴ A personification of Dawn Image of⁵

¹Br III 7 29, M 6 34, 150 151-2 V₁ I 21 18 ²Bhā V 21 15-16, Va 28 32, Br II 11 37 ³Bhā I 19 11 Vā 09 00
⁴Br III 7 446, Vā 69 326 ⁵M 261 7

Aruna (viii)—a son of Raiṣata

M 9 21

Aruna (ix)—a sādhyā

M 171 43

Arunas (i)—the sons of Dullola

Br III 7 443

Arunas (ii)—of the Kṣatriyas of Śālmali dvīpa

V₁ II 4 30

Arunā (i)—R of Plaksa dvīpa

Bhā V 20 4

Arunā (ii)—an apsaras

Br III 7 5

Aṛunā (III)—a Devi

Br IV 19 48, 44 41

Aruni (I)—a son of Brahmā, who remained celibate ¹
a sage ²

¹Bha IV 8 1, VI 15 13 ²Br III 36 6

Aruni (II)—went with Kṛṣṇa to Mithilā^{*}

Bha X 86 18

Arunodā—R of celestial mango juice flowing from the top of Mandara and irrigating the eastern part of Ilāvṛta. In this river bathe Yakṣa damsels, who are attendants of Pārvatī

Bhā V 16 17 and 18

Arunodam—a sacred lake in Meru (in the east-Vā P)
(in Ilāvṛta-V: P)

M 113 46, Vā 36 16, VI II 2 26

Aru(d)dha—the son of Setu and father of Gāndhāra

Br III 74 7 9, Vā 99 7-9

Aruntijā—a deva of Harita gana

Vā. 100 53

Arundhatī (1)—a daughter of Kardama, sister of Parvata and Nārada, (Kāśyapa) and wife of Vasistha,¹ a surname of hers was Ūrjā. Mother of seven sons, Citraṅketu and others, all sages of renown². Did not feed Kumāra while the wives of other six sages fed him³. Mother of Śakti Goddess among Satīs, meditated on the 108 names of Devī as narrated to attain fruits of yoga⁴.

¹Bhā III 24 23 Vā 2 10, 19 2 30 73 69 65 70 79

²Bhā. IV 1 40 ³Br III 10 40 ⁴M 13 53 61 157 43
201. 30

Arundhatī (11)—a daughter of Dakṣa, and ōne of Dharma's wives gave birth to Prthivī and all *Vīśayas*, (gave birth to all earthly objects, *Vī P*)

Br III 3 2 and 34, 7 28, 8 86, M 15 and 19, 203 2, Vā 66 2 and 35 Vī 1 15 105, 108

Arūpa—a *mantrakṛt*.

Vā 59 97

Ārūpas—the people of a Janapada on the other side of the Vindhya (Anūpas—*Vā P*)

M 114 54, Vā 45 134

Arūpā—a daughter of Rīṣṭa

Br III 7 13, Vā 69 48

Arūrū—a son of Danāyuṣa had a son Dhundhu, killed by Kubalāśva

Vā 30-31

Arogā—the goddess enshrined at Vaidyanātha

M 13 41

Arka (1)—a son of Vasu, and a Vasu's Wife Vāsantī Sons Tarṣa and others

Bhā. III 21 51, VI 3 14, 6 11 and 13

Arka (11)—the son of Puruṣa, and father of Bharmyāśva

Bhā IX. 21. 31

Arka (III)—the son of Vivici Agni; see *Vividha*; he had a number of sons like *Anikavān*, etc.

Vā. 1. 145; 29. 40; Br. II. 12. 42.

Arkaja—a name of Śanaīścara.

M. 93. 10.

Arkaparna—a Mauneya Gandharva.

Br. III. 7. 2.

Arkamarkas—a gana of the *Pisācas*, resembling monkeys, with residences in trees; short and pushing nature.

Br. III. 7. 382 and 390; Vā 69. 271.

Arkavamśa—see *Sūryavamśa*. It was common ancestor.

M. 12. 14.

✓^ℓ *Arkavratam*—of kings: to collect taxes in proper seasons, as the sun's rays draw water for 8 months.

M. 226. 11.

Arkasamkrama—a *yugādi* for *sādhāraṇa śrāddha*.

M. 17. 2, 5.

Arcalā—(see *Suvarcalā*—Burnouf)

✓^ℓ *Arcā*—of Hari. Worship of Hari's image is said to promote one's welfare. Some special places devoted to. This form is prevalent even in *Tretā yuga*,¹ to be worshipped in the *payovrata*.² *Arcā* is *Rājasa*. Mere idol worship condemned. When proper,³ *Arcā* may be of gold, silver,

¹ Bhā. VII. 14. 28-40 ² Ib. VIII. 16. 28. ³ Ib. III. 29. 9, 21-25

of earth or water or other substance ⁴ *Upāsana* of, a means to concentration on the Absolute ⁵ Worship may be offered on the ground, fire, sun, waters, Brāhmaṇa or any other thing Image of eight kinds including stone, wood and metal, may be moveable or immoveable The mode in worship. Subsidiary worship to the ornaments, implements and attendants on Hari Founding a shrine, flower-garden and instituting festivals form part of the worship ⁶ Only people of little *tapas* are engaged in *arcā*, this being regarded inferior to worshipping Brahman ⁷

⁴ Ib IV 8 80 ⁵ Ib XI 20 24 ⁶ Ib XI 27 9-43,
⁷ Ib X 84 10, 86 55

Arcāsthāpana—founding of shrines is a form of *bhakti* to Hari

Bha XI 11 38

Arcis (I)—the female child born from the arms of Vena, churned by the sages An *aṁśa* of Laksmī, and a queen of Prthu ¹ Follows Prthu to the forest and at his death performs *sati*, evoking praise from goddesses ²

¹ Bhā IV 15 5 6 ² Ib IV 23 19 28

Arcis (II)—Wife of Kṛśāśva and mother of Dhūmra-keśa

Bhā VI 6 20

Arcismatī—a daughter of Sārana

Br III 71 168 Va 96 166

Arcismān—a *sutapa* god

Br IV 1 15, Va 100 15

Arcisana—a *mantrakāra* and Ātreya

Va 59 104

Arjuna (I) (Kārtavīrya)—son of Krtavīrya Lord of seven islands and of Haihayas, *Samrāt* and *Cakravartin*. By the grace of Hari he got 1000 arms and enjoyed *astaiśvāryas*. Learnt the merit of *yoga* from Dattātreya. Ruled in peace for 85,000 years¹ and was ambitious to have more territorial possessions². Was engaged in water-sports with women wearing the garland of *Vajayanti*³. Imprisoned Rāvana in his capital *Mahusmatī* and released him on an appeal from *Pulasya*⁴. In the course of a hunting expedition, he came to the hermitage of *Jamadagni* who, entertained him with the help of his *Kāmadhenu*. The king envious of the sage's prosperity, desired its possession and on being refused by the sage, he took the cow by force⁵. *Parasurāma* who was away, heard the story on his return, went to *Arjuna's* capital, cut off his head with his axe after a terrible battle in which *Matsyarāja* took part and recovered the cow and the calf⁶. *Jamadagni* regretted his son's action as the king was a *Naradeva*, and killing him was an offence greater than *brahmanicide*⁷. Had 1000 (?) sons, (100 sons) all of whom except five died in battles. These sons killed *Jamadagni* when *Rāma* and his brothers were gone out⁸. These five were great warriors⁹. His minister was the evil *Candragupta* and the *Purohita*, *Garga*¹⁰. Incarnation of *Viṣṇu Cakra*,¹¹ to his family belonged *Tāla-jangha*,¹² performed thousands of *yajñas* with golden *yupas* and *vedis*, which were attended by gods. A *Rājarsi*, *paśupāla*, *kṣetrapala*¹³. Defeated *Karkoṭaka's* son at *Māhuṣmatī* and established his city on the banks of the *Narmadā*. Could control the waters of the *Narmadā* and the fury of the ocean a terror to *Asuras* in *Pātāla* as also to *Rākṣasas* and *Uragas*. Defeated *Rāvana* and released

¹ Bhā IX 15 17-19 23 24 27, Br III 30 4 75, III 9, 49, VI 11 11 21 M 43 15 Va 94 10 ² Bhā XII 3 9 I 12 21
³ Bhā IX 15 20 ⁴ Bhā IX 15 21 22 Br III 33 50, M 43 37-40,
⁵ Bhā IX 15 23 26, Br III 26 7 whole chapter chaps 27 and 28, 30 4 ⁶ Bhā IX 15 27 36 Br III 30 5-15 32 III 38
 37 47, 40 19 41 37, 38, 44 14 47 III 88 ⁷ Bhā IX 15
 37-41, Br III 38 8 ⁸ M 43 46-51, Bhā IX 16 9-12
⁹ Br III 28 31 63 ¹⁰ Br III 37 27 28 40 60 ¹¹ Va 94 50
¹² M 43 13 25

him at the intervention of Pulastya^{*} burnt down the Hematālanam, residence of Āpava and was cursed that ■ Bhārgava and ■ Brāhmana would chop off his 1000 hands¹¹ A gāthā in his honour by Nārada^{14(a)} Once Āditya in the guise of a Brāhmana asked to be fed at the expense of all immobile things (sthāvara) in the world and it was granted. This included Āpava's hermitage also¹⁵ Performed the Saubhāgyasayana-vratam and made the 16 gifts¹⁶

¹¹M 43 25-43, Vā 94 9-24 ^{14(a)}V₁ IV 11 16 ¹⁵Br III 70 3-10; M 44 3-13 ¹⁶M 60 49

Arjuna (II)—a son of Raivata Manu

Bhā VIII 5 2

Arjuna (III)—a Pāṇḍava, son of Indra and Kuntī and father of Śrutakīrti Had a son Irāvān by Ulūpi and another son Babruvāhana, by the daughter of Manipurapati Father of Abhimanyu by Subhadrā¹ Promised Draupadī to cut off Aśvathāma's head and place it before her for his killing her sons when asleep Aśvathāma heard this and ran for escape Arjuna pursued him Unwilling to slay the son of his preceptor, he bound him with ropes and took him to his queen's presence She requested Arjuna to release him on the ground that he was a Brāhmana, a son of the guru, and for the sake of his old mother Gautamī Bhīma was not for the release But Arjuna took the hint from Kṛṣṇa, and after depriving him of his crest-jewel, banished him²

Accompanied Yudhiṣṭhira to see Bhīṣma on the eve of his death³ A playmate of Kṛṣṇa⁴ Had a chariot with monkey standard When he was once in the forest with Kṛṣṇa, they met Kāḍīndī, daughter of the Sun god anxious to marry Kṛṣṇa When Arjuna burnt Khāṇḍava, Kṛṣṇa was his charioteer. Drove away the princes who attacked

¹Bhā IX 22 29-33 Br III 71 154 and 178 V₂ IV 14 35
20 49 V 12 17 24, 35 28 ²Bhā I 7 15-57 ³Br I 9 1
⁴Br X. 22, 31.

Kṛṣṇa returning with Satyā of Kośala⁵ Commended by Indra to Kṛṣṇa's protection⁶ Consoled by Kṛṣṇa when banished to the forest⁷ A great name among the Kurus⁸ Joy at Kṛṣṇa's visit to Indraprastha By burning the forest he released Maya and enjoyed Kṛṣṇa's company Went to the eastern countries Went again with Kṛṣṇa and Bhīma disguised as a Brahmana to Girivraja Revealed himself before Jarāsandha who thought that he was not his equal Returned after Jarāsandha's fall⁹

Entertained elders at the Rajastūya of Yudhisthira On seeing the enemy's army in the battle-field his teachers kith and kin among them he expressed to Kṛṣṇa his reluctance to fight them Kṛṣṇa taught him the truth (*Gīta*), showed him his *Viśvarūpa* and roused him to action He fought Kṛṣṇa serving as charioteer¹⁰ Victory due to Kṛṣṇa¹¹

Heard of Abhimanyu's death and vowed to kill Jaya dratha the following day, which he did¹² Was taken by Kṛṣṇa to Kailasa where Śiva blessed him Took part in the *svayamvaram* of Lakṣmanā His arrow touched the fish target but did not hit it¹³ In the course of his pilgrimage he heard at Prabhasa that his uncle's daughter Subhadrā was being proposed by Balarama to Duryodhana He wished to marry her, and with this object spent four months in Dvāraka as *Tridandā* ascetic At this time Rama invited him one day for *bhikṣa* When he and Subhadrā met both exchanged their love by their eyes On a day of festive occasion Subhadrā came out when Arjuna carried her off in a chariot with the approval of Kṛṣṇa Rama protested but Kṛṣṇa pacified him Finally Rama sent presents to his sister¹⁴ On a visit to Syamantapañcaka¹⁵

Once a Brahmana of Dvaraka preferred a complaint during Kṛṣṇa's *asvamedha* that his children died immediately after their birth Arjuna offered to recover them

⁵ Ib X. 58 4 13 25 54 ⁶ Ib X [67(V)36] V₁ V 13 17 18 ⁷ Bha X. 64 9 ⁸ Ib X 68 28 ⁹ Ib X. 71 22 30 45-46 72 13 16 29 and 32 73 31 and 34 ¹⁰ Ib X. 75 5 [78 (V), 21 25] XI 16 6 8 ¹¹ Ib IX. 24 67 ¹² Ib X 78 [31 35] ¹³ Ib X 24 ¹⁴ Ib X 80 1 12 ¹⁵ Ib X 84 57

for him, though Kṛṣṇa had his own doubt Accompanying the Brāhmana, Arjuna guarded the delivery room The child was born and soon died At this Arjuna went to Indra's place, and Yama's, and to the abodes of all gods, with the resolution to fall in a fire in case he did not rescue the child Unable to recover it, Arjuna was about to plunge into the flames when Kṛṣṇa prevented him He was taken to the abode of Nārāyaṇa and all the children were recovered Returned to Dvārakā to attend Kṛṣṇa's *aśvamedha*, after bringing joy to the Brāhmana¹⁶ Other exploits of Arjuna were defeating Indra at Khāṇḍava, pleasing Śiva in Kīrāta's disguise, and vanquishing Nivātakavacas¹⁷ Went once to Heaven to please Indra, when he slew single-handed 60,000 *dānavas* who obstructed *yajñas*¹⁸ Went to Dvārakā to see his relations Was advised to take Yādavas to Indraprastha as Dvāraka was about to be swallowed by the sea Performed the last rites to the dead in Dvārakā, and took the remainder to his place Was defeated by robbers and Ābhīras after the departure of Kṛṣṇa to Heaven Informed Yudhiṣṭhira of Kṛṣṇa's departure to Heaven and of his great sorrow, and also of the almost end of the Yādava stock Crowned Vajra king¹⁹ Arjuna knew and realised the *mayā* of Hari²⁰ Observed the *Ādityaśayanam* vow Visited the Vāmana temple at Kuruksetra during his *tīrthayātrā* and asked Śaunaka to narrate the circumstances of that *Avatār* after Vārāha²¹ Was asked by Vyāsa to perform penance expelling death²² Put down the prowess of Kārtavīrya by the curse of Āpava²³ Known as Pārtha, Dhanamjaya, Jiṣṇu

¹⁶ Ib X. 89 22-64 ¹⁷ Ib X 89 34 [4-5], M 6 29 ¹⁸ Bhā VI 6 36 ¹⁹ Ib I 12 36 14, 1 and 22, 15 5 27 and 32, XI 30 47-48 31 21-25 M 70 12 V₁ V 38 5-6 12-24, 34-36 ²⁰ Bhā II 7 45 ²¹ M 55 32 244 4 ²² V₁ V 38 37 92 ²³ Va. 94. 45, 99 280, Br III 69 46

Arjunas—The reference is to both Pāṇḍava Arjuna and Kārtavīrya Arjuna, both noted for military prowess. Parikṣit is compared to them

Arjunam—a *tirtha* sacred to *Pitrs*.

M. 22. 43.

Arjunapāla—a son of *Śamīkā* and *Sudāminī*.

Bhā. IX. 24. 44.

Arṇava—(*Arbuda*, *Wilson*); a sacred place. (?)

Vi. VI. 8. 29.

Arṇavaka—four in number, *Ṛṭhivī*, *antarikṣa*, *divya* and *maha*.

Vā. 101. 13.

Artha—born of *dharma* and *buddhi*:¹ Its ills;² not to be earned by a king by illegitimate means and not to abuse it by giving it to undesirables.³

¹Bhā. IV. 1. 51; I. 2. 9. ²Bhā. XI. 23. 17-21. ³M. 220. 11; Vā. 23. 81; 61. 130.

Arthapas—a *Janapada*. ✓

Vā. 45. 111.

Arthasāstra—one of the 18 *vidyas*:¹ Science of Polity pleaded by *Indra* in extenuation of his destruction of *Diti's garbha*:² No regard for the *sāstra* during *Ṛṭhu's* reign: *Budha* learned in;³ to be learnt by a prince.⁴

¹Br. II. 31. 23; 35. 89; Vā. 58. 23; 61. 79. ²M. 7. 63; 10. 32; VI. III. 6. 28. ³M. 24. 2. ⁴M. 144. 23; 220. 2.

Arthasiddhi—the son of *Sādhyā gaṇa*.

Bhā. VI. 6. 7.

Arthākarsṇīkā—a *Devī*.

Br. IV. 36. 71.

Ardhanārīnaravapuh—from Hiraṇyagarbha two parts, male and female, the male half divided into eleven parts called Rudras by crying and running (oozing), each became a ganeśvara, the female half came to be divided into two, Śukla (right) and Kṛṣṇa (left), from her came Prajñā and Śrī and these in turn spread over the whole world in thousand ways

Va 9 75 98, 41 36

Ardhanārīśvara—Śiva became this by worshipping Śakti¹ Image of, with details of dress and ornaments²

¹Br II 27 98, IV 5 30, 44 48 ²M 100 25, 192 28, 260 1-10

Ardhapanyas—Ātreya gotrakaras

M 197 3

Ardhabāhu—one of the seven sons of Vasiṣṭha

Va 22 36

Ardhamunda—one of the four sons of the 33rd Kalpa

Va 23 59

Ardhaśaṣṭi (*Ardhacandra*)—one of the ten pithas for images This yields one a number of sons

M 262 7 and 11 18

Ardhasiṁha—a mantrakṛt

M 145 107

Arbuda—the *divyas* of became Vrātyas after Puram-jaya's days¹ a western kingdom sacred to Lalitā²

¹Bhā XII 1 38 ²Br II 16 62, IV 44 91

Arbudas—a tribe, of the south, fought with their kinsmen and ended themselves¹ Country of²

¹Bhā XI 30 15 M 114 M Va 45 131 ²VL II 3 16

Arbudam—10,00,00,000 (10 crores).

Va 101 95

Arbudasarasī—the R. sacred to Pitrs

M. 22 38

Arbhaḥa—the son of Ajātasatru and the father of Udrayana.

¹ Vi IV 24 15-16

Aryaman (i)—an Āditya, and a son of Aditi named Mātṛkū sons were Cāsas¹. Acted for one hundred years as the Lord of Death when Yama was cursed to be a Śūdra for that period². Identified with Hari,³ to be worshipped in houses and palace buildings,⁴ one of the hunder legs of Śisumāra⁵.

¹Bhā VI 6 39-42, Br III 3 67, II 24 33 and 40, M 126 3 127 23 171 56, 225 12 Vā 62 186 60 66 110 10, VI 1 15 130 ²Bhā I 12 15 ³Bhā XI 16 15 ⁴M 253 30 269 24 ⁵Vi II 12 32

Aryaman (ii)—The name of the sun in the month of Mūdhava (Vaiśākha)

Bhā XII 11 34 Vā 52 2 91 VI II 10 5 V 19 56

Aryaman (iii)—a chief Pitr who worships Kūrmā-Hari in Hiranmaya¹. Served as calf for Pitrs to milk Kaiya from the earth².

¹Bhā V 19 29 ²Ib IV 18 19

Aryaman (iv)—represents the thigh of the Śisumāra planet, south of, is pṛṣṭhānam

Br II 23 103 23 111

Aryamā rāthi—represented by the two Phālgunis and Maghā

Vā 66 49

Aryamna—the name of a *muhūrta* of a day

Br III 3 40, M 79 6, Vā 66 41

Arvarīvān—the son of Pulaha and Ksamā and one of the seven sages of the Svarocisa epoch

Br II 36 18, Vā I 10 10

Arvasana—An Ātreya and a sage

Br II 32 113

Arvāk—the 25th Vedavyāsa.

Br. II 35 123

Arvāktalam—the fifth world of *Sarkara* earth' residence of Virocana and other daityas

Br II 20 12 and 14, 35 and 38

Arvāksuta—Dhanvantri called such by Viṣṇu.

Vā 92 14

Arvāksrota—the lower current, full of three qualities, eight stars, *siddhis* and men, this is known as *Taijasa sarga*.

Vā 6 53-6

Arvā(g)vasu—one of the seven important rays of the sun, *yonī* of Brhaspati

Br II 24 67, Vā 58 45, 49

Arha—a name of Śiva

Vā. 97 172

Arhas—a group of people defending Dvārakā, and related to Pāṇḍavas.

Bhā. I 11, 11, 14 25

Arhana—An attendant on Hari

Bhā II 11 14

Arhat (I)—a king of Konka, Venka, and Kuṭaka led astray by the teachings of Rṣabha Gave up his *svadharma* and adopted the path of heretics

Bhā. V 6 9

Arhat (II)—a name of Śiva

Br III 72 173

Arhatas—the *Asuras* who performed penance on the Narmadā, were deluded by Viṣṇu *Māyamoha* to give up Vedic path and take to other non-Vedic doctrines

Vi. III 18 13

Alaka—a *Śrutarṣi*

Br II 33 4

↓ *Alakanandā*—The R in Kailāsa a branch of Gangā issuing out of the city of Brahmā descends the southern slopes of Meru Her course can be traced from the Gandhamādana Traversing the Hemakūta and Himalayas as also the continent of Bharata and dividing itself into seven branches it enters the sea on the south A bath in this stream is equal to performing *Asvamedhas* and other sacrifices A mahānadi borne by Śiva on his head for more than a hundred years Elevated Sagara's sons to heaven

Bhā IV 8 24 V 17 5 and 9 IX 29 42 Br III 41 21
56 12 V₁ II 2 34 36 8 113 20 Va 41 18 42 25-35
108 80

Alakā—the city of Yakṣas in Kailāsa Capital of Kubera¹ Purūravas and Urvaśi sported here for a time² as seen by Bhārgava Rāma³

¹Br II 18 2 III 7 163 Va 47 I Bhā IV 6 23

²Va. 91 II Br III 80 6 V₁ IV 6 48 ³Br III 41 18-23

Alakādhṛīpa—is Kubera

Vā 47 1, 80 196

Alatā—a daughter of Irā, and mother of trees

Br III 7 460-1

Alabdhas—*Ekārṣeyas*

M 200 3

Alamkāras—depend on *varṇa*, *sthānayoga* and *nāṭya*.
Three places of origin—neck, head and mind, 4 *varṇas*,
eight *vikalpas*, and sixteen deities. Different kinds of,
described ¹ 300 varieties distinguished ²

¹ Br III 62 2 23 ² Vā 87 1-3, 10-21

Alambākṣi—a mindborn mother

M 179 22

Alambuṣā—an Apsaras

Br III 7 6 IV 33 18 Vā 69 5

(A)ambuṣā—the queen of Trṇabindu,¹ an apsaras
and mother of Viśāla²

¹ Br III 8 37, Bha IX 2 31 ² V; IV 1 48 9

Alarka (I)—a pupil of Dattātreyā a sage who realised
the force of *Harimāyā*.

Bhā I 3 11, II 7 44

Alarka (II)—a son of Dyumat, and father of Sannati.
He retained his youth and ruled for 66,000 years. The *Br.*
Purāna and the *Viṣṇu Purāna* make him the son respectively

of Vatsa and Pratardana, and father of Sannati¹ A Rājarsi of Kāśī, attained longevity through the grace of Lopāmudrā Killed the Rākṣasa Ksemaka and recovered his capital Two ancient verses in his praise²

¹ Br III 67 69, 72, V₁ IV 8 16-18 Bhā IX 17 6-8
² M 180 68 9, Va 92 66-8

Alasā—a deity

Br IV 27 38

Alābu—gourds unfit for *śrāddha*

V₁ III 16 8

Alābūpātram—the gourd-vessel of the Nāgas to milk the earth cow

Br II 36 213 M 10 19

Alipindaka—a Kādraveya nāga

Br III 7 35

Alimadras—a tribe

Vā 45 120

Alimān—the son of Gomatuputra and the father of Śāntakarna⁴

VI IV 24 47-8

Aloka—attained by Vṛtra

Bhā. VI 12 35, Br II 19 153

Alpaṁmedhas—a god of Sumedhas group

Br II 36 59

Avagāha (I)—a son of Vṛkadevi and Vasudeva

M. 46 18

Avagāha (II)—a son of Citrasena

Va 96 248

Avatanirodhana—one of 28 hells, intended for those who confine beings in dark holes, granaries, etc

Bhā V 26 7 and 34

Avatodā—R in Bhāratavarṣa

Bhā V 10 18

Avatāras—of Hari, innumerable ; Kṛṣṇa is the Lord ✓
himself Metaphysics of

Bhā I 3 26 and 28 30-39

Avadhūta—the friend who accompanied Purāṇjana to the Saurabha kingdom, through the entrances Nālini and Nālini¹ Allegorically sense of smell² Taught spiritual wisdom to Yadu³

¹Bhā IV 25 48 ²Ib IV 29 11 ³Ib XI 7 24-9

Avadhya—a Prataṛdana god

Br II 36 30

Avanejanam—a ceremonial in a śrāddhā

ML 17 47 *

Avantaya—on the other side of the Vindhya

Va 45 134

Avantipura—Here lived Sāndipani of Kāśī,¹ also Avantikā;² one of the seven great cities One of its kings married Rājādhīdevi and became father of Vinda and Anuvinda³ Capital of the sons of Kārtavīrya Arjuna⁴ The navel of the Veda Puruṣa⁵

¹Bhā X. 45 31 58 30 ²V. V 21 19 ³Br IV 40 91
⁴V. IV 14 43 Bhā X. 58 31 ⁵Va. 96 157 ⁶Va 94 50
⁷Va. 104 76

Avanti (I) (c)—a kingdom Here there was a Brāhmaṇa miser who lost all his wealth and the love of his kith and kin, and who became ultimately an ascetic Though ill-treated by the public as a thief, he never took notice of it, and ever meditating on Hari, attained release¹ The dvijas of, became Vrātyas after Puramjaya's days² The people of, were enlisted by Jarāsandha against the Yadus³

Here is Mahākālavana where Rudra vanquished Andhaka who sought to abduct Pārvatī,⁴ ruled by Śūdras and Ābhiras⁵

¹Bhā XI 23 6 62 ²Ib XII 1 38 ³Ib X [50 (V) 3] XI
23 6 ⁴M 179 5 ⁵V₁ IV 24 68 Bhā XII 1 38

Avanti (II)—a R from the Pāriyātra of the Bhārata-varṣa

Br II 16 29 Va 45 98 M 114 24

¶

Avantikō—a tīrtha sacred to Piṭṛs

M 22 33

• *Avantis*—a Vindhya tribe attacked Paraśurāma and were defeated, Jayadhīva established at, one of the five ganas of Haihayas,¹ a king of, married Āhukī, sister of Āhuka²

¹Br II 10 65 III 39 11 59 50 and 52 M 43 46 114
54 ²Br III 71 128 M 44 70

Avantī—a son of Arjuna (Kārtavīrya)

M 43 46

Avandhya—the son of Angirasa

Va 65 100

Atabhrta (Pavaka)—Agni, his son Hṛcchaya

Va 22 31, Br II 12 33

Avabhṛtam—the concluding bath of a sacrifice,¹ of
of Soma²

¹Br I 2 24, Vā 103 40-42 ²M 22 23, Vā 90 26

Avabhṛta—the city of Ābhira

Bha. XII 1 29

Avaragūtra—a chief monkey

Br III 7 237

Avarati—a Prataṛdana god

Br II 36 30

Avariyaṇ—one of the nine sons of Sāvarni

Va. 100 21

Avarodhana—a son of Gaya and Gayanti

Bha V 15 14.

Avaroḥam—a variety of Rohana Varna in music.

Va 87 7

Avasavadha—A Śrutarṣi

Br II 33 5

Avasyu—the Agni-Acchāvāka at Bhuvasthānam

Va 29 28

Atikāra—a mindborn mother

ML 179 26

Atikṣit—the son of Karamdhama and father of
Marutta

Bhā IX 26 VI. IV 1 30-31.

Avikṣita—Marutta, different from Marutta of Turvasu's line.

Vā. 99. 2.

Avijāti—goats and sheep born of Bhadrā

• Br. III. 3. 75.

Avijñānagati—a son of Anila.

Br. III. 3. 26.

Avijñātagati—a Vasava, and a son of Ana(i)la-Īśāna and Śiva.

M. 5. 25; Vā. 66. 25; Br. II. 10. 80; Vl. I. 15. 114.

Avijñātam—a territorial division of Śālmali-dvipa.
(*Abhijñātam*—Burnouf)

Bhā. V. 20. 9.

Aviddha—the son of Janamejaya; conquered the eastern region.

Vā. 99. 120.

Avidyā—of five degrees—*Tāmisra*, *Andhatāmisra*, *Tama*, *Moha*, and *Mahātama*.

Bhā. III. 20. 18

Avidyā—Pañcaparva; precedes creation.

Vā. 6. 37.

Avidheya (i)—the seventh hell under the earth.

Vā. 101. 179.

Avidheya (ii)—a hell under the earth.

Br. IV. 2. 182 and 186.

Avipāla—Hiranyakaśipu as

Br III 5 21

Avimuktam (I)—the name which Benares got after Śiva and Umā made it their residence In Kaliyuga his original form disappears

Br III 67 60 and ■■

Avimukta(m) (II)—city Benares which is not left by Śiva at any time

M 180 54 and 94, 181 13, 15, 31, 182 4-5, 19 20, 23, 26, 183 19, 36 and 39, 184 1-2, 21-2, 48 9 74 185 1-2, 17-18 46-7, 54 71 Va 106 69 V₁ V 34 30

Avisesah—*Bhūtādī* covered by *śabda*, both by *sparsa*, the three by *rūpa*, these four by *rasa* and all the five by *gandha*

Va 4 58

Avīci—one of the 28 hells—a structure with no support to stand on Here are punished false witnesses and wrong givers of gifts

Bhā V 26 7 and 28

Avīcikam—a hell

V₁ I 6 41

Avīcimat—a hell

Bhā V 26 28, Br IV 2 182 and 185

Avīci—the fifth hell under the earth, torture by machinery

Va 101 179, 182, 112 11
P 16

Avyaktam—another term for Prakṛti; shines like fire-fly; overlordship consisting of Brahma, Viṣṇu, Sūrya and Śiva. These are to be worshipped with no difference by means of fire and Brāhmanas.²

One form of Brahman; also *Pradhānam*, *Kāranam* ³

¹ M. ■ 15, 145 73, Vā. 34 37; 101. 115, 102 31, 31, 95.
103. 11-12, 28, 36 ² Br III 10. 37; M. 52 22 ³ V. I 2 15,
18-22.

Avyaya (i)—a son of Bhṛgu, and ■ deva.

Br. III 1 90, M 195 13

Avyaya (ii) (*Paulastya*)—a sage of the Raucya epoch

Br. IV. 1. 102.

Avyaya (iii)—An Ajitadeva

Vā 67. 34

Avyaya (iv)—a sage of the XIIIth epoch of Manu

V. I 11. 2. 40

Aśanā—the queen of Bali, and mother of Bāna and other sons.

Bhā VI 18 17.

Aśanimeghas—creation of, by Brahmā.

Vā 0 52, Br II ■ 54

Aśanī—a mother goddess.

M 179 ■■

Aśija—the son of Vāmadeva.

Vā 65 102, 99 141

Aśiras—a dānava.

Br. III 6 5

Asītimandalaśatam—8000 *mandalas* traversed by the sun in a year. Its own *mandala* in one day.

Vā 52 46

Aśūnyaśayanavratam—offering worship to Hari sleeping with His consort in the milk ocean, on the black half of the *Śrāvana* month, second day, with ritual, dancing and music. Gifts of bed, food, lights, etc., conduce to happiness in married life and the attainment of *Viṣṇuloka*.

M 71 5-20

Aśoka—a *kuḷaparvata* of the *Ketumāla*

Vā 44 4

Aśokavanam—In *Tripuram*. Here *Yayāti* built a house for *Śarmiṣṭhā*, servant maid of his queen *Devayāni*

M 31 2 & 10, 130 16 Vā 38 68

Aśoka(*vardhana*)—son of *Bindusāra* (*Vārisāra-Bhā*)¹
The Maurya king who ruled for 36 years, 26 years (*Vā P.*)
Father of *Suyāsa*²

¹Bhā XII 1 13-14 Vā IV 24 30 ²Br III 74 145, Vā
99 332 Vā IV 24 30

Asmaka—a Kṣatriya son of *Kalmāsapāda* (*Mitrasaha-Vā*) born of *Madayanti*, queen of *Saudāsa*, to *Vasiṣṭha*, with the king's assent. The period of pregnancy lasted for seven years when *Vasiṣṭha* hit the queen's stomach with a stone. Father of *Mūlaka*

Bhā IX 9 39-40 Br III 63 177 Vā 88 177, Vā IV
4 72-3

Aśmakas—the people of a southern kingdom ✓

Br II 16 58 M 272 16

Aśmakī—the mother of *Śūra*

Br III 71 145 & 189

Aśmadamśanā—the goddess following Bhavamālīni

M. 179 71.

Asmarathya—a Trayārṣeya, not to have marital relations with Viśvāmitra and Vañjulī

M 198 13

u | *Aśmarāvin*—the chief minister of Śantanu, made certain ascetics teach Devāpi heretical doctrines (*Aśmaśāris*—Cal edn).

V₁ IV 20 21

Aśva (i)—an *avatār* of Hari

Bhā X. 2 40

Aśva (ii)—a Satya god, and a progenitor

Br II 36 35, III 11 76

Aśva (iii)—a son of Khasā and a Rākṣasa

Br III 7 136

Aśva (iv)—a horse of the moon's chariot

Va 52 53

Aśva (v)—a son of Citraka

Va 96 114

Λ *Aśvas* (i)—a class of people similar to Candālas

Bhā X 24 28

∪ *Aśvas* (ii)—created from the feet of the Lord,¹ horses of Tāmrā line²

¹ VI I 5 49 ² VI I 21 17

Aśvakarna—a place fit for *śrāddha* offering

M 15 33

Aśvagrānta—music, with *Aśvinī* as deity.

Va 86 64

Asvagrīva (I)—a *Dānava*

Br III 6 10

Aśvagrīva (II)—a son of *Citraka*

Br III 71 114, Va 96 113

Aśvajit—son of *Jayadratha*

M 49 49

Asvatara (I)—a chief *Nāga* or *Patāla*, a thousand hooded snake in the *Prajāpatiksetra* in *Prayāga* on the banks of the *Yamunā*,¹ used in the chariot of *Tripurārī*,² presides over the month of *Ūrja*,³ A *Kādraveya Nāga*⁴ A *Nāga* of the *Sutalam*,⁵ resides in the sun's chariot during *Phalguna*⁶

¹Bha V 24 31 M 6 29 104 5 106 27, 110 8 ²M 133 20 ³Bha XII 11 44 ⁴Br II 20 23 23 21 III 7 33, Vi I 21 21 ⁵Va 50 23 ⁶Vi II 10 18

Asvatara (II)—heard the *Viṣṇu Purāṇa* from *Vatsa* and narrated it to *Kambala*

Vi VI 8 46

Asvatara (III)—a *nāga*

Va 69 70

Asvataras—created by *Brahmā* from his feet

Vi I 5 49

Asvatīrtham—sacred to *Pitrs* on the *Narmadā*

M 22 71, 194 3

Asvattha (I)—the sacred tree under which Kṛṣṇa is said to have sat in contemplation on the eve of his departure to Heaven¹ Growing out of Śamu tree, by attrition Purūravas created fire and made it threefold for sacrificial purposes²

¹Bha III 4 3 & 8 Br III 11 35 & 109 13 29 IV 43 17
Va 35 33 91 44 ²V₁ IV 6 85 94

Asvattha (II)—the tirtha sacred to Vandaniya 14

M 13 51

Aśvattha (III)—a follower of Māyā

M 179 69

Aśvattharāja—the Bodhi tree

Va 111 27

Aśvatthāman (I)—son of Drona and Gautamī (Kṛpī V: P) Killed the sons of Draupadī while asleep thinking that it would please his master Fought with Arjuna, was defeated and taken prisoner Roused Draupadī's pity in that state and was released after being deprived of his crown and hair¹ Hit the infant in the womb of Uttara with *brahmasiras* Kṛṣṇa's protection of Parikṣit in the womb from Aśvatthāman's arrow, and of Arjuna from Aśvatthāman's arrows² Destroyed the Kurus by his *brahmāstra*³ In Duryodhana's army Survived Kurukṣetra war⁴ A sage of the first epoch of Śāvarṇa Manu⁵ hurled *brahmāstra* when Parikṣit was in his mother's womb⁶

¹Bha I 7 14 52 VI IV 19 68 ²Bha I 8 12 12 1
15 16 16 15 ³Bhā IX 22 34 ⁴Bha X 78 [95 (V) 16]
80 [2] ⁵Va 100 12 M 9 32 ⁶V₁ IV 20 52

Aśvatthāman (II)—(Dronaputra) becomes a sage of the 8th manvantara

Bhā. VIII 13 15

Aśvatthāman (III)—a son of Aśvinī and Akrūra

M. 45 32

Asvapati—the king of Madras, issueless sacrificed to goddess Sāvitrī and was blessed with a daughter of that name

M 208 5-11

Asvapra—a dānava

Br III 6 15

Aśvabāhu—a son of Citraka

Va 96 113

Asvamitra—a *Marut gana*

M 171 53

Aśvamukha—a horse-faced image on the figure of God of Love

M 261 53

Aśvamukh(y)as—a group of people, perhaps Gandharvas,¹ kingdom of²

¹Br III 22 56 M 4 53 Va 47 57 69 31 ²M 121 58

Asvamedha—Thrice performed by Yudhisthira¹ One hundred performed by Bali² of Ambarisa where Vasistha and Gautama were present³ Thrice performed by Parikṣit⁴ Performed by Anga when gods did not respond to his call⁵ A hundred were performed by Prthu But in the last Indra stole away the horse⁶ Performed by Indra⁷ Performed by Kṛṣṇa at Dvārakā The sacrificial horse was sent out with a number of warriors to watch its course All

¹Bhā I 8 6 10 2 [1] 12 34 ²Ib VIII 15 34 ³Ib IX 4 22 ⁴Ib I 16 3 ⁵Ib IV 13 25 ⁶Ib IV 16 24 19 1 ⁷Ib VI 13 18 20 Br II 30 10 M 143 6 26

kings including the Pandavas attended the sacrifice. In the course of the sacrifice a Brāhmaṇa complained of the death of his children immediately after birth. At this Arjuna (s v) offered to give succour and recovered them with Kṛṣṇa's aid, from Nārāyaṇa's abode. Nārāyaṇa said that he took the children as a means to see Kṛṣṇa and Arjuna in their human form. The *Avabhṛta* of the sacrifice was celebrated in the Yamunā⁸. A remedy for brahmicide⁹. Performed by Śūdra kings in Kali age,¹⁰ of other kings,¹¹ of Ikṣvāku of Dakṣa of Suyajña of Nala of Śatānuka of Purūravas,¹² equal to going to Gayā, bath in the Prayāga and Ganges, *koṭihoma*, *grahabali*, etc.¹³ 100 of them performed by Somadatta¹⁴ as efficacious as reading the *Viṣṇu Purāṇa*,¹⁵ performed by other sages¹⁶.

⁸Bha. X 89 22 64 ⁹Ib VI 13 6 9 ¹⁰Br II
31 67 M 144 43 ¹¹Br II 34 24 III 5 7 7
268, 11 13 16 64 17 68 26 70 24 and 27 71 119 72 28
IV 12 31 ¹²M 12 10 12 15 44 23 and 64 24 10 Va 105
10 32 111 17 51 112 31 2 ¹³M 22 6 28 6 53 15 58
54 106 29 183 71 and 80 ¹⁴V₁ IV 1 56 ¹⁵V₁ VI 8 33 & 34
¹⁶Va. 20 16 32 52 30 291 50 221 57 52 60 23 67 50 53-8
71 77 75 60 75 99 456 104 84 Bha IX. 22 39

Aśvamedhoja—the son of Sahasranuka and father of Asimakṛṣṇa

Bhā IX. 22 39

Aśvamedhadatta—the son of Śatānuka and father of Adhisimakṛṣṇa

V₁ IV 21 5 6 Va 99 257

Aśvamedhṛa—a commander of Bhaṇḍa

Br IV 21 89

Aśvayuk—(*sukla-navamī*), a *manvantarādi* for śrādh

M 17 6

Aśvavāha—a son of Citraka

Br III 71 114

Aśvavidyā—was taught to R̥tuparna by Nala, also *Aśvaśikṣā*.

Bhā IX 9 17.

Aśvavratam—the performer of it, becomes Rājarāja

M 101 71

Aśvaśikṣā—the science of horses

M 215 ■

Aśvasiras (I)—the mantra taught by the sage Dadhy-
anga to Aśvins.

Bha VI 9 52

Aśvaśiras (II)—a follower of Bali

M 245 31

Aśvasuta—married Sutanu, father of Vajra

Va 96 251

Aśvasena—a son of Kṛṣṇa and Satyā (Nāgnicit)

Bhā X 61 13

Aśvādhyakṣa—Superintendent of horses and his quali-
fications

M 215 38

Aśvānana—also Vāṇvaktra—see *Hayagrīva*

Br IV 17 17, 29 1, 30 1, 39 1
P 17

Aśvāyu (I)—a son of Purūravas and Urvaśī

M 24 33

Aśvāyu (II)—a Trayārṣeya

M 196 43

Aśvārūdhā—a devī who killed Ulūkajit

Br IV 28 38 & 99

Astāsya—a son of Citraka

Br III 71 115

Aśvinī (I)—the wife of Akrūra, and mother of thirteen sons

M 45 32-3

Aśvinī (II)—a nakṣatra, as part of *Nagavithī*,¹ effect of *Śrāddha*, performed in,² as the presiding deity of musical melody *Aśvakrantā*³

¹ Va 66 48

² Ib 82 14

³ Ib. 86. 64

Aśvins—the gods of Varvasvata epoch, sons of Badavā (*Samjñā*) and Vivasvat born through the nose and hence *Nāsatyas*,¹ fought with *Vṛṣaparva* in *Devāsura* war.² Were taught the *Aśvasiras mantra* by the sage *Dadhvanga*.³ Called on *Cyavana*. Being physicians they could not participate in *Soma*. *Cyavana* offered a share in *Soma* to them if they could give him a youthful form. He was made to look exactly like themselves so much so that *Sukanyā* was not able to distinguish her husband. On a prayer the

¹ Bhā VIII 13 4 10 Br III 59 74 76 M 9 29 11 35-7
25 43 Vi I 9 64 III 2 7, Va 84 23-24 ² Bha VIII 10 30
³ Ib VI 9 52, 10 17

Aśvins showed Sukanyā her lord and departed ⁴ In the *yajña* of Śaryāti, were allowed to partake of *Soma* juice ⁵ Parents of Nakula and Sahadeva through Pāndu's queen Mādri ⁶ Came to Dvārakā to ask Kṛṣṇa to go to Vaikunṭha, ⁷ worshipped for long life, ⁸ form the nose of *Purusa*, ⁹ guard medicinal herbs in Candra hill of Plaksa for nectar, ¹⁰ born from the nostrils of Prajāpati, vanquished by Rāvana, ¹¹ present in the Candraśāla of Devī ¹² Fought with Devas against Kālanemi, being experts in *Citrayuddham* ¹³ Also *Aśvikumārakau*, worship of, in the *grahabali* ¹⁴

Born of Brahmā, ¹⁵ the two forefeet of the *Śiśumāra* (porpoise), ¹⁶ inhabit the *Bhūvarloka*, ¹⁷ stood on Gayāsura, along with other gods, ¹⁸ presented their weapons on the occasion of the marriage of Śiva with Lalitā to the divine couple, ¹⁹ came with other gods to pray to goddess Lalitā for her victory against Bhandā, ²⁰ the ears of *Vāmana avatara* ²¹

⁴ Bha IX 3 11-17 Va 10 71 30 84, 39 49
⁵ Bha IX 3 24-26 ⁶ Ib IX 22 28, M 46 10 50 50
⁷ Bha XI 6 2 Va 96 154, 99 245 ⁸ Bhā
⁹ Bha II 1 29 ¹⁰ Br II 19 8, Va 49 9 ¹¹ Br III
¹² Ib III 35 57 ¹³ M 148 86 97 ¹⁴ M 93 16
¹⁵ Va 65 57 ¹⁶ Va II 12 32 Vā 52 93, Br II 23
¹⁷ Vā 101 29, Br IV 2 27 ¹⁸ Vā 106 59
¹⁹ Br IV 15 24 ²⁰ Ib IV 20 52 ²¹ M 246 56

Aśvisena—a Bhāṅgava-gotrakāra

Vā 65 96

Aṣṭaka (I)—a *śrāddha* performed by Ikṣvāku, which led to the banishment of his son Vikusī (s v), ¹ a *yugādī* for *sādharaṇa śrāddha*, ² the eighth day after full moon on which Manes are worshipped, three are distinguished, in the month of Caitra, of Pausa and Māgha, ³ sacred to Kāvya pitrs ⁴

¹ Bhā IX 6 6, Br III 17 2-7, 63 11, Vā 88 11-19 ² M 17 2, 5 ³ Vā 81 2, ⁴ Va 56 19

Aṣṭaka (II)—a son of Viśvāmītra by Dṛṣadvatī and a sage, ¹ father of Lauhi, ² originator of the *Jahnugana* ³

¹ Bhā IX 16 36 Br II 32 118 III 66 68-74, Vā IV 7 38, Vā 91 96, 103 ² Br III 66 75 ³ Vā 91 103

Aṣṭaka (III)—a Rājaraṣi who met Yayāti falling from Heaven and discoursed with him on several points. A grandson of Yayāti by his daughter, a Brahmiṣṭha, and Trayārseya with Viśvāmitra and Lohita, goes to Heaven with all his relations including Yayāti.

M 35 5, Ib Chapters 37-41, 42 14 & 28

Aṣṭaka (IV)—a brother of Vasudeva

Vi IV 14 30

Aṣṭakā—the name of Acchodā in Pitṛloka after she went from the earth. In her honour a river is named

M 14 19 20, 141 17

Aṣṭakāpatīs—are Kāvyaś

Br II 28 21, M 141 17

Aṣṭatāla—the normal height of man, 84 inches. Nava-tāla is superior man

Br II 32 9, Vā 59 ■

Aṣṭavān—an Amsa of Skanda

Vā 101 280

Aṣṭāṅga—the name of a book on medical science

M 215 34

Aṣṭāṅgaprānavṛtti—action of vital airs in life

Va 102 90, 91

Aṣṭāṅgayoga—consists of āsana, prāṇarodha, pratyāhāra, dharanā, dhyāna, samādhi, together with yamas and nyamas

Vi 104 24 25

Aṣṭāvāhutīh—the *Vaiśvadeva* homa where eight oblations are offered to *Vaiśvānara*, the five following to be done with *svāhā*, afterwards touch the heart with mantra specified, then touch all over the body—cf *Yajurveda* the oblation of rice offered in Agni is the food for devas and dānavas

Vā 15 5-16

Astādaśavidyas—the 14 *vidyas* besides *Āyurveda*, *Dhanurveda*, *Gandharva* and *Arthaśāstra* The fourteen *vidyas* are the six *Vedāṅgas*, four *Vedas*, *mīmāṃsā*, *nyāya*, *dharmaśāstras* and *Purānas*

Vā 61 78-79

Aṣṭāpadam—gaming board (*dyūtapthalaka*) with which Baladeva beat Rukmi to death

V₁ V 28 23

Aṣṭāvakra—a sage crooked in eight parts of the body, was performing penances with his body below the neck under waters The nymphs who went to Meruprṣṭa to see a festival beheld him and hymned him, pleased he asked them their wish. "Puruṣottama for husband" they said He agreed and when he came out of waters, seeing his form they laughed at him Insulted, he imprecated that they would be the wives first of Puruṣottama and then fall into the hands of robbers They prayed fervently and he said that they would attain heaven afterwards

V₁ V 38 71-84

Astāvimsatītamamanu—the period when Baladeva⁺ flourished

V₁ IV 1 76

Asakrt—a *Bhārgavagotrakara*

M. 195 28

Asakni—the daughter of Virana Prajāpati and wife of Dakṣa, 1000 sons, lost by Nārada's tricks, another 1000 sons were brought forth, but they met with similar result (mother of 5000 Haryaśvas and 1000 Śabalāśvas-V: P)

Vā 65 128, 134, 146-51 and 154 V: I 15 89 100

Asanga—the son of Yuyudhāna

M 45 ■

Asama—an Ajita deva

Br II 13 93

Asamañjas—a Kākutstha, the son of Sagara by Keśini. Father of Amśumān. In previous birth as a Vaisya he discovered a treasure. A spirit guarding it asked him to quench his hunger with cow's flesh and carry away the treasure. But he took it without providing food. So when born to Keśini, the spirit entered him as wind and hence demented, used to throw his playmates into the Sarayū, was banished by his father. He left the capital after bringing them back to life by his wonderful yogic powers.

Bhā IX 8 15 19 M 12 42 43 Br III 51 38 69 63 160 & 165 Vā 88 160 165-66 V: IV 4 5 10

Asamañjas—the son of Kambalabarhis and father of Susamañjas¹ [Asāmañjas (*Matsya P*)] Tamojāta was his son²

¹Br III 71 142 Vā 96 141 ²M. 44 ■

Asamkhyeyam—calculated by rāśi and not by enumeration

Vā 101 108 9

Asamrṣṭa—a name for Havyasūda

Vā 29 22

Asalikā—a daughter of Vākā and Viśravas

Vā 70 50

Asi—the sword, particularly that of Śiva

Va 30 124, 101 272

Asiknī (I)—R in Bhāratavarṣa

Bha V 19 18

Asiknī (II)—the daughter of Pañcājana (Virana-V: P) the wife of Dakṣa¹ and the mother of Haryaśvas who were ten thousand in number (five thousand-V: P) of Sabalāśvas who were also a thousand in number² and of sixty daughters³

¹Bha VI 4 51 V: I 15 89 ²Bha VI 5 1 24 Br
III 2 5 21 30 V: I 15 90 97 ³Bha VI 11 1, V: I 15 102

Asija (I)—An Angiras and *mantrakṛt*

Br I 32 111

Asija (II)—a sage, the brother of Brhaspati, wife, Mamatā

Va 99 100

Asija (III)—a kind of hell

Vā 101 149

Asita (i)—a *siddha*—called on dying Bhīṣma¹ Invited for Yudhṣṭhira's sacrifice² Came to Syamanta-pañcaka to see Kṛṣṇa³ One of the sages who left Dvārakā for Pindāraka⁴ Went with Kṛṣṇa to Mithilā⁵ Acted as *Purohita* at Kṛṣṇa's sacrifice in Kurukṣetra⁶ Identified with Hari⁷ A place in the Sarasvatī sacred to Asita⁸

¹Bhā VI 15 12 I 9 7 ²Ib X 74 7 ³Ib X 84 3
⁴Ib XI 1 12 ⁵Ib X 86 18 ⁶Ib X 90 46 [2] ⁷Ib XI 16 28
⁸Ib III 1 22

Asita (ii)—a *gotrakara* son of Kaśyapa, married Ekaparnā, daughter of Himavān Father of Devala, the best among Śāndilyas and Brahmastha (*Vā P*) A *Brahma-vādin* Not to marry with members of Kaśyapa and Devala¹ A *yogācārya*, Ekaparnā, his wife, gave birth to Devala by her *mund*²

¹Br II 32 112, III 8 29 10 18 M. 145 107, Va 59 103, 70 25 ²M 199 19 ³Va 72 17

Asita (iii)—the sacred hill fit for *Śrāddha*,¹ the residence of the sage Asita²

¹Br III 13 39 ²Va 77 39

Asita (iv)—the sage to whom the earth revealed the ignorance of worldly kings, this he reported to Janaka

Vi IV 24 127

Asitam—same as *Kusumotkaram*

M 122 24

Asitā—an *apsaras*

Br III 7 7

Asitāṅga—a Bhairava on the sixth parva of *Geyacakra*

Br IV 19 77-8

Asitodam—a lake in *Ilāvṛta*

Vi II 2 26

Asipa—a *dānava*

Br III 6 5

Asipatravana—one of 28 hells Intended for those who leave the Vedic path to that of the *Pākhandas*, here their bodies are torn to pieces by the sharp edges of *asipatra* leaves (lit forest where leaves are swords),¹ in it fall those who cut and deal in camels and hunters who cut off animals besides those fallen from karma² Those that cut trees for no reason also fall into this³

¹Bha V 100 7 & 15 Br II 28 84 IV 2 149 and 173, 33 61, M 141 71 Va 101 170, V₁ I 6 41, II 6 3 ²Va 56 79 110 43 ³V₁ II 6 3 and 26

Asiparninī—an *apsaras*

Br III 7 6

Asiloman (I)—a *dānava*, a son of Danu

Br III 6 9 M 6 20 Va 68 9

Asiloman (II)—a son of Śambhu

Va 67 81

Asīmakṛsna—the son of Aśvamedhaja and the father of Nemicakra¹ was king when the *Vayu Purana* was uttered²

¹Bha IX 22 80 ²Va 1 12

Asisāhāritāyanas—Kāśyapagotrakaras

M 199 9

Asura—a deity personified, to be worshipped in house-buildings

M 253 26 268 16
P III

*Asuras*¹—The foes and cognates of Devas,² born out of the *yaghana* of Prajāpati, etymology of³ could secure Hari's blessing by adorning him,⁴ opposed to *Yajña*,⁵ the *Āsura* hour,⁶ praise Śesa,⁷ abode down the earth⁸ Ruled the earth for ten *yugas* when it went back to the Devas on a curse by Śukra after 12 wars,⁹ worship Barhiṣad Pitṛs¹⁰ Had three Indras—Hiranyakasipu Bali and Prahlāda¹¹ lost their refulgence on the eve of *Vamana avatāra*¹² represent night and darkness and full of *tamas*¹³ Asura's killed in the wars with Devas are born as men in earth and create trouble in this world¹⁴

¹Bha I 13 6 VII 3 37 XII 9 28 Br II 32 1 2 6
M 47 12 131 10, 39 41 ²Bha VI 7 18 Va 31 11 Br II
8 5, IV 9 67-8 ³Va 9 4 5 Br II 8 4 V₁ I 5 31 ⁴Bha
VII 7 50 ⁵Ib VIII 1 17 ⁶Ib X 28 2 ⁷Ib X 39 44 45
⁸Ib XI 24 13 ⁹Br III 72 69 93 Va 97 68 93 ¹⁰M, 15 3
¹¹M 47 59 ¹²M 245 1 ¹³Br II 8 4 V₁ I 5 31-4 ¹⁴Br
III 71 263

Asuratha—fought with Sumitra deluded by Kṛṣṇa

Bha XI 30 16

Asurāntaka—a chief monkey

Br III 7 238

Asutvana—the name by which Danu's sons were known

Br III 6 14

Asūya—a son of Mrtyu

Va 10 41

Asoma—an yakṣa, a son of Punyajana and Manibhadra

Br III 7 124

Asta-giri—A hill of Śākadvīpa It was here that Bali who fell unconscious in the Devāsura war was treated with *sañjivini vidyā*

Bha VIII 11 46 Br II 19 89, Va 49 83 V₁ II 4 62

Asti—Daughter of Jarāsandha and a queen of Kamsa. After her husband's death she went to her father's place and reported the circumstances in which her husband was killed.

Bhā X 50 1-2, V₁ V 22 1

Astras—arranged alphabetically : Asiratnam, Āgneyam, Aindram, Aśikāmam, Kampanam, Kāpalam, Kālamudgaram, Kainkaram, Krauñcam, Gāndharvam, Tāpanam, Tvāstram, Nandakam, Nārasimham, Nārāyanāstram, Pāśupatiam, Paśācam, Pramathanam, Prasthāpanam, Prasvāpanam, Brahmaśiras, Brāhmam, Bhāvanam, Bhairavam, Mathanam, Mahābalaṁ, Māyādharam, Mohanam, Mausalam, Raudram, Vārunam, Vikampanam, Vāyavyam, Śātanam, Śāmanam, Śailam, Śośadam, Samvartanam, Śārpam, Sāvitrām, Somāstram, Hayasiras, used by Hīranyakaśipu against Nara-simha, arms used in Bhaṇḍāsura war²

¹ M 150 113, 164 205 151 24 31, 153 83 87, 90, 97, 162 22-7 179 6 ² Br IV 29 62-74

Astragramam—That relating to the use of astras. Parasurama learnt the four aspects from Śiva¹ learnt by Kṛṣṇa and Rāma²

¹ Br III 21 79 25 39 32 59, 34 34 ² V₁ V 21 23

Astracarya—the teacher of weapons of warfare. 4 kinds are mentioned, throwing by machines, by hands, thrown simply, and taking back after throwing away.

M. 215 41

Asmakas—of the *Dakṣiṇatyā* country

Va 45 127

Asmakī (1)—the wife of Śūra

Va. 96 143

Asmakī (II)—the son *Anādrstī*

Vā 96 186

Asvasthalaya—a *Trayārṣeya*

M. 200 14 *

Asvaharya—a *mantrakṛt*

M 145 103

Ahātam—urwashed cloths, to be given in *Śrāddha*

Va 80 4, 37

Ahamlāra—one of the *tatvas*, description of

Va 103 38, V₁ I 2, 36-46

Ahamkaraḥarsinī—a *Gupta Sakti*

Br IV 19 17, 44 117

Ahamyātī—the son of *Samyati* and the father of *Raudrāśva*

Bha IX 20 3, V₁ IV 19 1

Ahalya (I)—the daughter of *Mudgala*, the wife of *Gautama* and the mother of *Śatānanda*¹ A *tīrtham* in her honour, as she performed *tapas* and attained release there²

¹ Bha IX 21 34 ² M 191 90-1

Ahalya (II)—a daughter of *Vindhyāśva* (*Badhyāśva*, Vā P) (*Haryaśva* V₂ P) and *Menaka*, sister of *Dīvodāsa*, and wife of *Śaradvat*; mother of *Śatānanda*,¹ redeemed of her sins by *Rāma*

¹ M 50 7-8, Va 99 201, V₁ IV 19 63, 200 2 ² V₁ IV 4 91

Ahalyātīrtham—on the *Narmadā* Here she performed *tapas* and got salvation - By worshipping here, o beloved of ladies

M. 191 90-3

Ahas (sita, ratrī)—of *Brahmā*) one cycle of a thousand *caturyugas*, at the end, when *dāhakāla* sets in *Vaimāṇika* devas come into existence, as also stars, asterisms, sun and moon, etc.,¹ duration of in ordinary years,² enters the waters in the evening,³ created with the *Devas*,⁴ of the *Pitṛs* is *Kṛṣṇapakṣa*⁵

¹ Va 3 14, 7 14-16, 24 2 61 42, 100 224 6 M 231 2,
² Va 100 131 Br II 6 57f ³ Va 53 14-15 ⁴ Br II 7 19,
 8 11, 13 14 ⁵ Va 57 9

Ahas-Paramēśvara—is *srsti* or creation, at the end of this day occurs *pralaya*

Va 5 1-6

Ahita—an *Yaksa*—a son of *Devajanī* and *Manvara*

Br III 7 129

Ahimukhya—to be worshipped in housebuilding

M 253 26

Ahimūrcha—*Varuna* as presiding deity

Va 86 61

Ahīnak(g)a—the son of *Devāṇika*¹ and the father of *Ruru*² (*Paripatra-Va*)

¹ Va 88 202 ² Vi IV 4 106

Ahimsa—one aspect of *Śānātana dharma*, largely observed in *Tretayuga*,¹ non-injury in thought, speech and action towards all beings prescribed for ascetics²

¹ Br II 29 69, 30 35, III 23 51 68 and 72 ² Va 18 15 16, M 61 15, 106 48, 143 12-13 and 30

Ahimsavratam—the performer becomes a king, consists in abstention from meat for a year and the gift of a cow at the end

M 101 35

Ahurbudhna (I)—a division of the night

Va 66 43

Ahurbudhna (II)—(see also *Anurdesya*)—a name for *Grahapati Agni*

Va 29 26, Br II 12 26

Ahurbudhnya—a Rudra, and son of Bhūta and Sarūpā

Bha VI 6 18 Br III 3 71, M 5 29 32, 171 39 Va 66 69

Ahina—the son of Sahadeva * Father of Jayatsena

Br III 68 10

Ahinagu—the son of Devānika, and father of Pāriyātra

Br III 63 203-4 M 12 54

Ahoratra kalas—more than 600, thirty *muhurtas* or 602 *kalas* make one day and one night, 605 *kalas* according to the measurement of the sun

Va 66 38 100 216, 223

Ahorātram—a day and a night, 30 *muhurtas* For *pitrs* —*Kṛṣṇapakṣa* and *Suklapakṣa* (one month), for *Devas* one full year is one day

Br II 13 112 M 1 19 142 5 6 9 Va 63 59 66 37

Ākarnanī—the goddess following Revatī *

M 179 72

Ākarsinī—a *mudrā* Devī

Br IV 42 6

Ākāra—the second face of the fourteen faced Deva, Manu Svārocīsa born in white colour

Va 26 33

Ākasa (I)—a god to be worshipped in housebuilding

M 253 24 265 39

Ākāsa (II)—with *Dik*, a *sthāna* of Rudra, son, Sarga

Vi 1 8 7 11

Ākasam—the ether, stands uncovered, formless devoid of *rasa*, *sparsa* and *gandha* its characteristic is *śabda*

Va 102 15 17 M 3 23

Ālasaganga—*R̃* that encircles *Amarāvati*,¹ that water which comes down without the cloud, bath in this is called celestial ablution²

¹ Bha VIII 15 14 ² Vi II 9 12 and 17

Ālāśāganga tirtham—in *Gayā*

Va 112 25

Ākūtī (I)—A daughter of *Svāyambhuva* Manu (*Vaiṣṇava* Va P.) and *Śatarūpā* Wife of *Ruci* From her *Hari* manifested himself for imparting *dharma* and *jñāna* Gave birth to twins—a son and a daughter by *putrikādharma* These were *Yajna* and *Draśinī*

Bha I 3 12 III 12 35-36 IV 1 1-4 VIII 1 5 II 7 2
Br III 11 113 V 10 17 9 Br I 1 58 II 9 12 13 Vi I 7 18-19

Ākūtī (II)—the queen of Sarvatejas and mother of
Manu Cāksusa

Bhā IV 13 15

Ākūtī (III)—the wife of Prthusena and mother of
Nakta

Bha V 15 6

Ākūtī (IV)—a Jayādeva

Br III 3 6 4 2, Va 66 6

Ākūtī (V)—the twenty-fourth kalpa

Va 21 55

Ākūtī (VI)—became twins in the *Ākūtī kalpa*

Va 21 55-56

Ākūtī (VII)—a son of Brahman with a *mantraśarīra*

Va 67 4-5

Ākūtī (VIII)—the mother of Yajña, the mindborn son
in the first epoch of Manu

V: III 1 36

Ākṛtī (I)—a progenitor, responsible for form and
shape

Br II 9 1 and 7

Ākṛtī (II)—a son of Babhru

Br III 70 30

Ākhandala—name of Indra

Bhā III 33 20

Ākhuvāhana—Ganeśa

Br IV 27 101

Ākhyānam—a feature of the *Purāna* the fifth Veda,¹ Purānic stories²

¹Br II 34 21, III 1 6, 5 8 and 11, 13 54, 59 4, Va 54 1 60 21, 67 54 58 ²M 53 65, 214 23, V₁ I 22 84, III 6 15

Ākhyānakūśala—Sūta

Va 84 4

*Āgama*¹—the rules of,² for digging wells, constructing tanks and gardens,³ cited for *yajñas* where *paśu* was not involved and where *bīja* (seeds) served the purpose of the animal⁴

¹V₁ I 17 58 ²Br II 30 19 and 27, III 21 46 ³M 58 55, 143 13 ⁴Va 53 122, 57 100

Āgastyas—the Brahmarāksasas—a clan moving about in the night,¹ of Surabhī forest,² summoned Kauberaka to live at Hariśringa³

¹Br III 8 59 and 62 Vā 69 195 6 ²M 121 62 ³Vā 47 60 1

Āgāvaha—a son of Vasudeva and Vrkadevī, ■ *mahātīnā*

Br III 71 180

Āgāhī—a daughter of Vrkadevī

Va 96 180.

Āgnas—Kāśyapagotrakaras

M 199 8

Āgnāyī—a goddess, wife of Dikpālī Agnī

M 296 7
P 19

Āgnīdhra (i)—a son of Priyavrata and Barhismati Father of Nābhi Appointed lord of Jambūdvīpa¹ Protected the people like his children Issueless, he performed *tapas* when Brahmā sent the divine damsel Pūrvacitti with whom Āgnīdhra enjoyed life for 100,000 years After giving birth to nine sons, she went back to the court of Brahmā He divided his kingdom among his sons, and rejoined his wife in another world On his death, his nine sons married the nine daughters of Meru²

¹Bhā XI 2 15, V 1 25 and 33 ²Ib V 1 1-23 Br II 14 44-53, Vi II 1 7, 12, 16-24

Ā(A)gnīdhra (ii)—one of the ten sons of Svāyambhuva Manu,¹ milked the Cow-Earth with Svāyambhuva as calf,²

¹Br II 13 104, M 9 4 ²Vā 63 13

Āgnīdhra (iii)—one of the ten sons of the daughter of Kardama, and Priyavrata

Br II 14 9

Āgnīdhra (iv)—one of the 16 *Rtviks* for an *Yajña*, created from the hands of Nārāyaṇa

M 167 10

Āgnīdhra—a sage of the epoch of the XIIth Manu

Bhā VIII 13 28

Āgniveśyāyanas—a *Brahma-kula* originating from Jātūkarna

Bhā, IX. 2 22

Āgniṣṭomīla—the first *Gāndhāra-grāma*

Vā 86 41

Āgneya (i)—the 18th *Kalpa*

M 290 7

Āgneya (II)—a division of the night.

Va 66 43

Āgneyas (I)—the Gandharva followers of Kubera,¹ their residences on the southern peaks of Maryādā Parvata.²

¹ Va 40 8 ² Va 40 3

Āgneyas (II)—the Angiras adopted by Agni when they sprung out of the sacrificial fire of *Vārūṇi-yajña*.

Va 65 42

Āgneya-Purāna—one among the eighteen Purānas,¹ deals with *Īśāna Kalpa*, narrated by Agni to Vasistha of 16,000 verses, its gift and fruits thereof²

¹ Bha XII 7 23 ² M 53 28-30

Āgneya-vratam—of kings, ruin rebellious *sāmantas* by his valour.

M 226 7

Āgneyāstram—given to Sagara by Bhārgava (Aurva)

Vā 33 124 and 135, V₁ IV 3 37

Āgneya (I)—the city of Agni

Bhā X 89 44

Āgneyī (II)—the wife of Havirdhāna, and mother of six children also known as *Dhīṣanā*

Br II 37 23, Va 63 23 V₁ I 14 2, M 1 45

Āgneyī (III)—the wife of Ūru

M 4 43

Āgneyī (IV)—the wife of Kuru and mother of six sons

V₁ I 13 6.

Āgrayanam—a Pitr ritual, offering of *syāmāka* and sugar,¹ the first *Soma* libation at the *Agniṣtoma* sacrifice²

¹ Br III 14 9 Va 78 8 ² Va 75 6

Āngirasa—a teacher of Atharva Veda (*Āngirasa kālpa* Burnouf).

Bha XII 7 4

Āngirasam—a sacrifice performed by Brāhmanas near Brindāvana

Bhā X. 23 3

Āngirasī—the wife of Vasu and mother of Viśvakarman

Bha VI 6 15

Ācamanam—the mode and significance of,¹ occasions for performing *Ācamanam*²

¹ Va 79 42-47 ² Ib 79 37-42

Ācāra—a Gandharva

Br III 7 11

✓ *Ācāryas*—qualifications of, old, selfless, highly learned humble, well disciplined truthful etc, he who by himself follows the rules of good conduct and thus establishes the *ācāra* and thinks of the truth of the *Śāstra* by *yamas* and *niyamas*

Br II 32 30 32, IV 8 5 M 145 28 29, Va 59 28 30

Ājagara—a *vrata* followed by Ṛsabha when he became a mendicant

Bha V 5 32

Ājagara—a sage : Prahlāda saw him on the bare ground on a cliff of the Sahya hil

on
to

him Prahlāda asked the sage how he who had no comforts was able to maintain a sound body The sage replied that he had renounced all desires, learning renunciation from the bee and contentment from the serpent, while his mind was ever absorbed in Hari

Bha VII 13 11-18, 20 45

Ājagava—the bow of Prthu,¹ of Śiva²

¹Br II 36 148, Va 62 127, V₁ I 13 40 and 69 ²Br
III 65 32

Ājana—a nephew of Huanyakasipu

M II 27

Ājapāla—a son of Aja and father of Dasaratha

M 12 49

Ājāneya—the country noted for horses

Br IV 16 17

Ājigarta—Śunahsepa, the son of Ajigarta—(see *Ajigarta*, s.v.)

Bhā IX 16 30, IX 7 20-21

Ājīḥayanahāstīkas—Kasypagotrakāras

M 199 9

Ājītakā—a heretic sect

Br III 14 39

Ājñā—a name of Lalitā

Br IV 17 19

Ājya (I)—good to be seen first after rising from one's bed,¹ as a sacrificial offering²

¹Bha X. 70 12, Vā 29 30 ²Br IV 1 98 Vā 100 103

Ājya (II)—one of the nine sons of Sāvarṇi

Vā 100 22

Ājyas—four kinds of

Br IV. 1. 98-100

Ājyapas—a class of Manes who reside in regions belonging to Kardama Prajāpati, descendants of Pulaha, Virajā, wife of Nahuṣa was their mindborn daughter, largely worshipped by Vaiśyas

Br II 28 19 III 10 93-5 Bha IV 1 63, M. 102 21,
Vā 30 100, 56 17, 73 43, 101 43

Ātavī—a Vāyu

Vā 61 25

Ātavyas—the people of a southern country

Br II 16 57, M 114 48, Vā 45 126

Ādambara—Instrument of war music

M 137 29, 138 2

Ādi—a son of Asura Andhaka, to wreak vengeance on Śiva for having slain his father, he entered the harem of Śiva in the guise of a snake, and assumed the guise of Umā before him. He could change his form twice as he liked owing to a boon from Brahmā, but the second change would be followed by death. On close examination, Śiva discovered the figure to be the Asura in disguise, threw the Vajra and slew him

M. 156 12-37

Ādib(v)aka—the sixth war of gods and Asuras.¹ In this Kakustha helped Indra,² the sixth of the twelve incarnations of Hari.³

¹ Br. III 72 74. ² Vā 88 25 ³ M 47 34-35 and 44; Vā. 97. 81.

Āndakośa—comprised of sixteen *vikāras* and eight *prakṛtis*. 50 crores of *yojanas* in breadth in the interior. Outside encircled by seven sheaths of the earth and other elements.

Bhā III 11 39-41, 20 15, II 1 25

Āndira (I)—the son of Sarūpya Father of Pāndya, Kerala, Chola and Kūlya

Br. III 74 5-6

Āndira (II)—the son of Varūtha

M 48 4

Ātatāyins—Those who set fire to buildings, administer poison lift their weapons to strike, or practise *ābhicāra* or become talebearers or seditionists

M 227 116-9

Āttakhandikas—a tribe

M 114 40

Ātapa—a son of Uśā and Vibhāvasu A Vasu. Father of Pañcayāma

Bhā VI 6 16

Ātma—has no *gunas* Twelve characteristics of.

Bhā I 18 50, VII 1. 7-9, 7 19-20

Ātmaja—a son of Svarbhānu and Prabhā

Vā 92 2.

Ātmabhū—name of Brahmā

Bhā III 12 20

Ātmavat—a *mantrakṛt*,¹ the son of Cyavana Bhārgava, married Ruci, Father of Nahusa *

¹ Br II 32 104 M 145 98 Va 59 96 ² V₁ 65 90 91

Ātmavidya—the Vedānta,¹ symbolical of Devī²

¹ M 215 54 ² V₁ I 9 120

Ātmasambhava—Nārāyaṇa, *ety*

M 2 30

Ātmā—that which is attained, which is taken away and that which is, and hence the ever present *bhāva*

Va 5 34-5

Ātmākarsanika—a Gupta Śakti

Br IV 19 20

Ātmāyu—a son of Angirasa

M 196 2

Ātyantika—one of the three movements of creatures

Va 1 161, 100 132

Ātyantika kalpa—one division of Brahma kalpa

Va 100 134

Ātreya—a pupil of Sūta,¹ the last reference is to the sage in the Raivata-manvantara² Sage of the Tāmasa-manvantara³ Ātreya Śaradvata one of the seven sages,⁴ Ātreya-yavūruṇi,⁵ Niṣprakampa,⁶ Sūtapuh⁷

¹ Va 61 56 ² Va 62 17, 54 ³ Va 62 41 ⁴ Va 100 11
⁵ Vā 100 82 ⁶ Va 100 107 ⁷ Va 100 96, 106 39

Ātreyas (I)—a *deva gana* of the *Pitrs*, like *Svastyātreya*,
Br. III. 1. 51; 8. 81.

Ātreyas (II)—the five sons of *Atri* and *Anasūyā*; *Satya-*
netra, *Havya*, *Āpomūrṭi*, *Śaniśvara* and *Soma*.

Vā. 28. 18-20; Br. II. 11. 23-24

Ātreyas (III)—a tribe. ✓

Vā. 45. 119

Ātreyaṇi—*pravara* (*Angiras*).

M. 196. 12

Ātharvanī(a)śruti—is *Atharva Veda*

V. VI. 5. 65, Vā. 76. 1.

Ādarśa (I)—its use for dressing. *Devahūti* used it to >
dress herself;¹ auspicious to look at in the morning²

¹Bhā. III. 23. 30 ²Br. III. 28. 10, V. III. 11. 22, Bhā. X.
70. 11

Ādarśa (II)—a son of the Third *Sāvarna Manu*.

Br. IV. 1. 81, Vā. 100. 81

Adigadādhara—*Viṣṇu*; bore for the first time the *gadā*
out of the bone of *Gadā-asura*. He is *Vyakta*, the whole
universe appearing in him in the *gayā śilā*, in praise of, by
Brahmā and *Śiva*.

Vā. 109. 13-17, 25. 27-31, 41-42 and 43-50, 111. 16

Adikartā—*Viṣṇu*

Br. IV. 5. 18

Adikūrma—created by *Lalitā* to consume waters due to
Bhanda's arnatāṣṭram.

Br. IV. 29. 32
B. 29

Ādikeśava—a name of Viṣṇu

Br IV 15 18

Āditya (I)—patronymic of Vīdhātṛ

Bha VI 18 3

Āditya (II)—a name of Sūrya (sv),¹ presented the jewel Syamantaka to Satrājī.²

¹Br II 21 3 M 2 31-4 ²Vi IV 13 11

Āditya (III)—from *ādana* receiving waters and letting them off, *kālagu*, *pitāmaha* and *soma*, all *prapitamahas*¹ same as Rudra, see Rudra²

¹Va 12 37, 31 29-35 ²Br II 10 22

Āditya (IV)—a division of the night

Va III 44

Ādityas—sons of Aditi and Kāśyapa, originally Vairakunthas and Sādhyas, Gods of the Vaivasvata epoch at the commencement of the first Tretāyuga, known as Jayadevas,² twelve in number, were known as Tusitas in the Cakṣuṣa epoch³ Names were *Indra*, *Dhatṛ*, *Bhaga*, *Tvaṣṭṛ*, *Mitra*, *Varuna*, *Yama*, *Vivasvat*, *Savitṛ*, *Pusan*, *Aśumat*, and *Viṣṇu*⁴ Born of Viṣṇu as their overlord⁵ Escorted Indra vanquished Diti's sons and vanquished by Rāvana⁶ came with gods to Dvārakā to request Kṛṣṇa to leave for Vairakuntha⁷ One of the names of the first Marut Gana⁸ Born with Rudras⁹ Residents of Bhuvarloka¹⁰ Offered presents (*upāyana*) at the time of the marriage of Kāmeśvara with Lalitā¹¹ Praised Lalitā when Bhaṇḍa was killed¹²

¹Br II 38 3 III 1 61 3 57-61 67-8 4 34 M 171 55
Va. 30 83 III 163 39 49 64 2 66 60 66-7 Vi I 15 129
²Bha VIII 13 4 VI 7 2 10 17 M 9 29 ³Va 67 44
M 6 3 Vi I 15 132 ⁴Bhā XII 11 30 15 Br II 24 33-4
75 26-42 M 132 3 247 10 VI I 15 130 1 ⁵Vi V 1
17-8 4 5 Bhā XII 11 30f XI 16 13 Br III 8 5 ⁶Br
III 5 48 7 254 ⁷Bha XI 6 2 ⁸Va 67 123 ⁹Ib 65
61 ¹⁰Ib 101 30 Br IV 2 28-9 ¹¹Br IV 15 24 ¹²Ib
IV 30 8

Ādityatvam—the right of being born as sons of Āditi

Va 66 59

Āditya Purāna—an upapurāna

M 53 63-4

Ādityamandala—the Yajus returned to possession of Sūrya when Yājñavalkya surrounded them

Va 61 21

Āditya Vamśa—the solar race

M 11 1

Ādityavartmā—by this the divine weapons of Kṛṣṇa went to heaven

V₁ V 37 52

Ādityavāram—Sunday, fit for *Anangadeva vratam*, inauspicious for housebuilding¹ devoted to worship of Sūrya, Candia and Agni²

¹M 70 46 253 7 -M 97 3 20

Ādityasayanam—a vow in honour of Śankara in the name of Sūrya auspicious day is Sunday preferably with constellation *Hasta*, accompanied by gifts to Brāhmanas. Relieves one from bondage of birth practised by Vasistha, Arjuna Kubera, India in olden days

M 55 3-33

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Āditya samjñam—an upapurāna

M 53 63

Ādityesam—a tīrtha on the Narmadā

M 191 5

Ādidevas—seven *ganas* of which three are without form and four are with form, above them are three *Bhāvamurtis* and below them four *sūkṣmamūrtis*

Va 71 54 6

Ādīpala—a name of Viṣṇu

Va 109 15

Ādīpurāṇam—Ten thousand and six hundred *ślokas*

Va 104 7

Ādīpurāṇāni—earlier Purāṇa literature

M 164 16

Ādilakṣmī—is Kāmākṣī

Br IV 40 46

Ādisarga—origin of,¹ described,² the primary creation³

¹Br II 10 2 ²Ib II Ch 9 ³M 8 1 52 2

Ādya—a Trayārṇeya

M 198 11

Ādyas—a group of gods of Cākṣuṣa epoch eight in number

Br II 36 66 and 69

Ādya Pratihārī—the first servant maid of Śiva with four arms and six white clothes, behind are other ladies to honour Śankara

Va 101 274 7

Ādhana—one of the seven sons of Vasīṣṭha

Va 28 36

Ādhāra cakra—Into this Hari enters.

Bhā XI 12 17

Ādhārādheyabhāva—By this *avikāras* became *vikāras*.
Earth, etc., are *vikāras*.

Br. II 19. 181-2

Āddha—a pupil of Yājñavalkya.

Br II 35 28

Ādhyātmakī Vidyā—the knowledge of Ātman taught
by Kapila to his mother Devahūtī, also Ānvikṣikī.

Bhā III 24 40, 25 4, 13-15

Ādhvaryavam—12000 *chandas*, from Yajus, uttered by
the *Ādhvaryu* in an *yajña*

Vā 58 15 60 15-16, 61 64 V_i III 4 12

Ānaka (I)—a son of Śūra and Māriṣā Married Kankā
and had two sons—Satyajit and Purujit

Bhā IX 24 28 and 41

Ānaka (II)—a kind of divine musical instrument. ¹

Bhā X 83 30, M 135 83 140-43 Vā 96 145 Br III
71 147

Ānakadundubhī—a previous name of Vasudeva (s v) ¹

When he was born *Dundubhī* and the *Ānaka* were
sounded as in a festival in the house of Śūra by the gods,²
at Nandagopagrha³ Son of Anu⁴ Entered fire after the
departure of Rāma and Kṛṣṇa to Heaven⁵

¹ Br III 71 146 164 217, M 46 III and 11 V_i V. 2 8 and 16
² Vā 96 144-5, V_i IV. 14 29 ³ Vā 96 211 ⁴ V_i IV. 14 14
⁵ V_i V 38 4

Ānakadundubhis—divine musicians, played at the birth of Vasudeva

V₁ IV. 14 28 १

Ānaka—a son of Ugrasena

V₁ IV 14 20

Ānanda (I) (c)—a kingdom adjoining the Dundubhi hill in Plaksadvīpa

Br II 14 39, 17 16

Ānanda (II)—a Satya god

Br II 36 35

Ānanda (III)—The Lord of first kalpa consisting 100 lakhs of years by name Bhāva, this is the place of Brahmā

Va 21 28

Ānanda (IV)—a son of Medhātithi, a *varṣa* after his name, in Plaksadvīpa

Va 33 32, V₁ II 4 4 and 5

Ānandam—a *varṣa* centering round the Dundubhi hill of Plakṣa

Va 49 14

Ānandalakam—same as *Anīcakam varṣam*

M 122 23

Ānandajalam—a lake in the Jātudha hill of pure and crystal waters, here lives Caṇḍa, the lord of the Nāgas

Va. 41 68-73

Ānandapītham—is Bindupītham.

Br. IV. 37. 47.

४

Ānandavratam—in honour of Brahmā.

M 101. 32.

Ānarta (I) (c)—a western country; that of Kṛṣṇa,¹ on the way from Dvāraka to Indraprastha.² Its king went to Syamantapañcaka for solar eclipse.³ Destroyed by Dvivida;⁴ named after Śaryāti; its capital Kuśasthali.⁵

¹Bhā I 11. 1 ²Ib X 71 21 ³Ib X 82 13, Br. II. 16. 62, M 12 22 ⁴Ib X 67. 4 ⁵Vā 86 24, V₁ IV. 1. 64

Ānarta (II)—a son of Śaryāti and father of Reva(ta).¹ Rocamāna was his son, ruled over the kingdom of Ānarta from Kuśasthali.²

¹Bhā IX 3 27, Br III 61 18, Vā 86 23-24, V₁ IV 1. 63-4 ²M 12 21-2

Ānarta (III)—a son of Vīṭhotra

M 43 49

Ānartas—people of Ānarta over whom Revata ruled.¹ Heard of Kṛṣṇa going to Mithilā and met him on the way with presents,² of the south.³

¹Bhā I 10 35, 14 25, IX 3 28 X 52 15, M 114 51
²Bhā X 86 20 ³Vā 45 131

Ānartapurī—the capital of Ānarta—Dvāraka, from here Kṛṣṇa went to Vīdarbha in one night

Bhā I 14 25, X 86 6

Āntyāyana—a son of Bhṛgu, and a deva

Br III 1 89

Āndolika-niyuddham—swinging on the hands of friends and boxing, by Kṛṣṇa and Rāma

Vi V 9 8

Āndhaka—a son of Vipracitti and Sindhikā

Vi I. 21 12

Āndhakāra (c)—a kingdom after the name of Andhakāra,¹ near Pivara hill²

¹Br II 14 25 ²Ib II 19 72

Āndhras (i)—the kings of Andhra dynasty, thirty in number, ruled the earth for 456 years. Seven of them were contemporaries of seven Kauśalas, chiefs of Vidūra and Nisadhas,¹ According to *Matsya Purana*, 19 members of the dynasty ruled for 460 years. Kingdoms of Ārya and Mleccha existed side by side—Ābhīras, Gardabhilas, Śakas, Yavanas, Tusāras, Gurundas, and Hūnas²

¹Bha XII 1 22-28 and 35 ²M 272 37, 273 16 19 25

Āndhras (ii)—a tribe purified by the worship of Hari¹ Enlisted by Jarāsandha against the Yādus,² a southern country unfit for performing Śrāddha³

¹Bha II 4 18 ²Bhā X [50(V)3] ³Br II 16 59, III 14 80, IV 29 131

Āndhrabhṛtyas—seven in number

Vi IV 24 51

Ānrhavān—a rājarṣi becoming a Brāhmaṇa

Vā 91 116

Ānvīksikī (*Adhyātmakī vidyā*, s v)—Taught by Dattatreya to Alarka and others¹ Produced by Brahmā² Helps concentration on the Absolute³ Learnt by Rāma and Kṛṣṇa⁴ Symbolical of Devī⁵

¹Bhā I 3 11, M 215 54, Vi V 10 27 ²Bhā III 12 44 25 4 ³Ib XI 20 24 ⁴Ib X 15 31 ⁵Vi I 9 121

Āṇhikakrama—the daily routine of duties. *

Va 53 39, V₁ V 18 34

Āpa (i)—a *vyāpaka ety* of, came out of Agni, when the latter was lost in the earth

Br I 5 131 5, II 6 56-7, 20 1 and 5, Va 6 1

Āpa (ii)—a Rākṣasa with the Sarat sun

Br II 23 15, Va 52 15

Āpa (iii)—a son of Vasistha, and a Prajāpati of the Svārocisa epoch

M 9 9

Āpa (iv)—is Bhava, hence do not commit nuisance in waters, nor bathe naked, nor have sexual intercourse in water, forsake colourless, tasteless and small waters, their source is the ocean and hence they must not be stopped in their progress to it

Va. 27 21-7

Āpakas—certain *grahas* which cause fear to children

Va 69 191

Āpana (c)—a kingdom to which Puranjana went by the entrance *Mukhyā*, allegorically *Vyavahāra*

Bhā. IV 25 49 29 12

Āpanāpa—a pupil of Baṣkali

Br II 13 6

Āpava (*Vasistha*) (i)—a sage of the time of second Sāvama Manu¹ Finding his hermit destroyed by Kārtavīrya's fire, cursed that he would be slain by Paraśurāma² Resident of Hematālavanam³

¹ Br IV 1 70 ² Ib III 69 44-5 M 44 1 12-14 ³ M 43 41
P 71

Āpava (11)—the son of Varuna, cursed Kārtavīryārjuna who allowed his *tapovana* to be consumed by Citrabhānu for ages past he was performing penance at the place living on water

Va 94 43 95 11-13

Āpavatsa—to be worshipped in housebuildings

M 253 31, 268 20

Āpastamba—acted as priest in the *Putreṣṭi* of Diti

M 7 33 4, 192 60

Āpastambī—a Bhārgava of Āngīrasapravara

M 195 33, 196 13

Āpasthūnas—*Ekārṣeyas*

M. 200 4

Āpadabaddha—the son of Śātakarṣi, ruled for 30 years

Va. 90 351

Āpānagoṣṭhi—Revelry and mirth in the assembly of Kṛṣṇa with 16000 ladies, of Apsaras with Gandharvas

M. 70 4, 120 31

Āpikāyani—ārṣeyapravara (Bhārgavas)

M. 195 41

Āpītaka—son of Lambodara Āndhra, ruled for 12 years

M 273 5

Āpisi—ārṣeyapravara (Bhārgavas)

M. 195 41.

Āpūrana (I)—the Yakṣa who resides in the sun's chariot during the month of *Bhādrapada*

Vi. II 10 10

Āpūrana (II)—a Nāga (*Dhrtarāstra*)

Vā 69 72, Vi. IV 8 45

Āpomayadeva—worshipped in *Krauñcadvīpa*

Bhā V 20 22 3

Āpomūrti—an Ātreya, a sage of the epoch of the second *Sāvāna* *Manu*

Br II 11 23 IV 1 70, Vā 28 20

Āpolava—the son of *Śāntakarmā*, ruled for 12 years

Br III 74 163

Āptoryāma—a sacrifice¹ created from the west face of *Brahmā*² (north face—Vi. P)

¹Bhā III 12 40 ²Vi. I 5 56

Āpnuvāna—a son of *Bhṛgu* and a gotrakara a pravara of *Bhārgava* gotra, Father of *Aurva*

M 195 15 and 29

Āpya (I)—a *Vājīn*

Vā. 61 25

Āpya (II)—a particular period of the day

Vā 66 40

Āpyas—one of the *ganās* of the eight gods of the *Cāk-ṣuṣa* epoch

Bhā VIII 5 8 Vi. III 1 27

Āpyāyana—a territorial division of Śālmahdvīpa

Bhā V 20 9

Āpyāyanam—a particular offering to Agni, Soma and Yama in the *Śrāddha* ritual First to *Pitrs* and then to *Devas*, as *Pitrs* are *Pūrvadevatas*

M 15 32-41, 16 33, 17 58

Āpravāna—a son of Cyavana, married Rci, daughter of Nahusa Father of Aurva, born from her thigh

Br III 1 93-5

Ābādhavistara—of the earth, one crore in every direction from Meru as centre, also calculated in another way

Va 50 69-70

Ābrahmastambaparyantam—from Brahmā to grass

Va 110 21, 64

Ābhicāra—Incantations done by *Purohita* and ministers for defeating the enemy—according to Bhandā,¹ Brhaspati did this on behalf of Indra to vanquish Rāji's sons²

¹Br IV 21 97 ²Va IV 9 19

Ābhila—a mahāratha, and a commander of Bhandā's army His riding vehicle was Simha

Br IV 29 21-2

U *Ābhira*—country of Ābhīras¹ Dviyas of, became *vrātyas* after Puramjaya's days² Purified of sin by devotion to Hari³ Seven of this tribe ruled from Avabhṛti⁴ The *Brahmānda* and *Vāyu* say ten of them ruled after the *Āndhras*,⁵ for 67 years

¹Bhā. I 10 35, Br II 16 46 and 57, 18 48 ²Bhā XII 1 38 ³Ib II 4 18 ⁴Bhā. XII 1 29, Va. 99 359, Va IV 24 51, 68 ⁵Br III 74 174, M 50 76, 114 40 163 72, 273 18

✓ *Ābhīras*—a tribe of Daksināpatha saw Arjuna singly carrying much wealth and women and attacked him, he took up his *Gāndīva* and found he had lost its secret and power,¹ freebooters and shepherds of the *Pañcanada* country who lived in villages, *mlecchas*, chief weapons of, staves and cudgels²

¹ Vā 45 115 126 47 46 99 269, V₁ II 3 16 ² V₁ V 38 14 28 50-52

Ābhīrakanyā—observed the *Kalyāṇinī vratam* and became *Urvaśī* of the Heaven

M 69 100

Abhūtarajasa—gods of the *Raivata* epoch

M 9 20

Ābhutasamplava—or the Deluge, the duration of destruction of all except the five *bhutas*, earth water, *vāyu*, *ākāśa* and *tejas*, eternal and not dying

Va 6 74 7 22 10 33 28 16 and 32 30 318 50 206
212 52 47 53 76 54 109 59 57 100 11 33 37 203 240
101 73, 334 354 V₁ II 8 92 97, Br II 22, IV 1 200 and
208 230 31 242 M 2 16 and 20 4 20 80 11 100 10 106
10, 124 94 and 102 128 44 181 4 183 96 192 32 204
10 206 40

Ābhrahamu—a son of *Bhadra*

Vā 69 213

Āma (I)—a son of *Ghṛtaprṣṭha*

Bha V 20 21

Āma (II)—a son of *Kṛṣṇa* and (*Satyā*) daughter of *Nagnacit*

Bhā X 61 13

Āmagarbhas—Pitrs dead as small children

Va 110 53

Āmapatram—the milking vessel of the Yaksas

Br II 36 215 Vā 62 182

Āmaśrāddham—see *Āmānnam*

M 18 27, Va 18 20

Āmānnam—gift of uncooked food in a *śrāddha*, generally by *Sūdras*, also *Āmaśrāddham*, forbidden for *yatis*

M 17 70 Vā 18 20

Āmoda—a *vighna nāyaka*

Br IV 27 81, 44 88

Āmnāyanāthā—a name of *Lalitā*

Br IV 18 17

Āmba—a son of *Kṛṣṇa*

Bha I 10 29

Āmbikeya (I)—a place where *Hiraṇyākṣa* was slain by *Vārāha Hari*

M 122 16

Āmbikeya (II)—a hill of the *Śākadvīpam*

Va 49 84 V₁ II 4 62

Āmra—the mango tree in *Brahmasaras*, in the shape of *Brahmā*, he who waters the tree will lead the *Pitrs* to salvation

Va 43 6 111 35 36

Āmravanam—between Viśākha and Patanga hills

Va 38 18-22

Āmrātakeśvaram—a *tīrtham* on the Narmadā sacred to Pitrs, and to Śiva

M 22 51, 181 28, 190 11

Āya—a Tuṣita god

Br II 36 11

Āyatanam of *Deva*—called *divyam* by the Veda, at the end of *Nirāloka* and of *ākāśa* or ether Inaccessible to gods¹ Temples as places for *śrāddha*, construction of description shows the *Vaisnava* and *Saiva* shrines in the same compound² Shrines where *Purānas* were read³

¹Br II 19 168-9, III 11 81 ²M 17 11, 88 2, 100 3, 105 15, 268 35, 270 34 ³Va 4 7 30 150, 38 31, 48, 58 54 3, 77 63 92 52

Āyatāyana—A Trayārṣeya

M 198 3

Āyati (I)—a daughter of Meru and Dharani, wife of Dhātṛ (Vidhātṛ-Va P) and mother of Mrkanda,¹ mother of Prāna also²

¹Bhā IV 1 43-44, Va 28 4, 30 34, Vī I 10 3 ²Br II 11 5-6, 13 37

Āyati (II)—a son of Nahusa

Bhā IX 18 1, Br III 68 12, Va 93 13, Vī IV 10 1

Āyasampātram—the iron vessel sacred to Asuras

Br II 36 210, M 10 20

Āyāpya—a *mantrakṛt* and of Angirasa branch

Va 59 101

Āyu (I)—a son of Prāna and Ūrjasvatī a Vasu,¹ Father of Vaitandya and others²

¹Bha VI 6 12 ²Br III 3 21, 24

Āyu (II)—the son of Puruhotra, and father of Sātvata

Bhā IX 24 6

Āyu (III)—one of the six sons of Purūravas and Urvaśī, wife Prabhā, Rāhu's daughter, father of five sons, Nahusa, Vṛddhaśarman, Rāju, Dambha, and Vipāpman, all of them expert warriors

Bha IX 15 1, 17 1, Br III 66 22 90, 67 1 M 24 33-5,
Va 91 51, V₁ IV 6 73, 7 1, 8 1-3

Āyu (IV)—a son of Kṛṣṇa and Bhadrā

Bha X 61 17

Āyu (V)—The sage presiding over the month of Puṣya

Bhā XII 11 42

Āyu (VI)—(Śuci Agni). Father of Mahiṣa

Br II 12 38-40

Āyu (VII)—a Carakādhvaryu

Br II 33 13

Āyu (VIII)—the Agni that lives in Paśu.

Va. 29 37

Āyu (IX)—a son of Angīrasa, father of Amāvasu

Va 55 105, 73 5

Āyutāyu—the son of Sindhudvīpa

M. 12 46, Va 88 173

Āyudhas—weapons of war, enumerated and described

Br IV 22 10 14, M 129 35, 149 7-8, 173 5, 12, 29, etc

Āyudhāgāra—arsenal meddling with it was punished with death

M 163 51, 215 44, 217 16, 227 174

Āyurdā—R in Śākadvīpa.

Bha V 20 26

Āyurdāna—a Pārāvata god

Br II 36 14

Āyurveda—originated from Dhanvantari,¹ from the east face of Brahmā,² one of the eighteen *vidyas*,³ begins in *Dvapara*,⁴ Eharadvāja was the compiler of the *Āyurveda* and other sciences connected with medicine, it was divided into eight parts each of which was given to one of his disciples⁵

¹ Bhā II 7 21 VIII 8 35, IX 17 4, Br III 67 18, Vā 92 16, Vī IV 8 10 ² Bhā III 12 38 ³ Br II 35 88, Vī III 8 28, Vā 61 79 ⁴ M 144 22, Vā 58 23, Br II 31 23 ⁵ Vā 92 22, Br III 67 24

Āyurvratam—in honour of Śiva

M 101 22

Āyuṣa—the son of Aṣṭa

Vā 1 192

Āyuṣmat (I)—the father of Ṛṣabha-Hari by Ambudhārā

Bhā. VIII 13 20

Āyuṣmat (II)—a son of Uttānapāda

Br II 36 89
P 22

Āyusmat (III)—a son of Prahlāda

M 6 9 V₁ I 21 1

Ayusmatya—an apsarasa *gana* from Sūrya

Va 69 55

Ayusmanta—a *gana* of gods

Br IV 1 122

Āraṭṭadesa—noted for horses

M 48 7

Āranya—a *madhyamadhvaryu*, a Prajapati and father of five deva *ganas* of the Cākṣusa epoch¹ Son of Atri²

¹ Br II 33 15, 36 68 ² Va 62 58

*Āranyavakya*s—passages of the *Āranyaka* portion of the Vedas

Br III 21 55

Ārabdha—the son of Setu and father of Gandhāra

Bha IX 23 15 V₁ IV 17 3-4

Ārambhayañas—for Kṣatriyas

Br II 29 55 Va 57 50

Āradhi—a son of Jayatsena

Va 99 231

Āradhita—a son of Jayatsena and father of Ayutāyu

V₁ IV 20 4

Ārama—Laying out parks at the auspicious hour—also *Udyana*,¹ in Tripuram,² punishment for misuse of³

¹ M 58 1 and 52 ² Ib 130 5 ³ Ib 227 30 Va 101 160

Arunāyana—*āiseya pravara* (Angiras)

M 196 8

Āruni (I)—a *siddha*

Bhā VI 15 13

Āruni (II)—(Ātreya) a sage of the epoch of the third
Sāvarna Manu

Br IV 1 79

Āruni (III)—a *sādhya*

M 171 43

Āruni (IV)—the fifteenth Vyāsa, Vedaśiras, the *avatar*
of the Lord

Vā 23 166

Āruni (V)—a sage of the XIth epoch of Manu

V; III 2 31

Āruni (VI)—the first of the *madhyadeśas*

Va III 9

Ārcananasa—an Ātreya gotrakāra

M 197 5

Āṇava—a pupil of Bāskali ✓

Br II 35 6

Ārtavas (I)—five sons of Brahmā represented by
Agnisvāttas

Br II 21 152, 23 75 77 28 16 ff

Ārtavas (II)—five sons of Ṛtus These are half months
Represent Pitr̥s,¹ sections of the year, depend on the seasons ²

¹ M 141 14 and 57, Vā 30 18, 22 ² Vā 70 14, Br II
13 19 25, 149

Ārdraka—the father of Dhrti

Br III 71 124

Ārdrā—the name of a constellation

Va 82 3

Ārdrānandakari—Tṛtīyāvratam sacred to Bhavānī sit-
ting with Mahādeva to be done for four months, once in
every pakṣa the performer enjoys the world of Rudrānī

M ■ (whole)

Ārya (I)—opposite of Mleccha

Vā 45 93 47 49, 99 404

Ārya (II)—collective name of Angiras' sons¹ as oppo-
sed to Mleccha² Their country was Bhāratavarṣa, side by
side with Mleccha in Kalyuga³

¹ Bha. IX. 4 2, Br II 16 24 ² M 227 198, 114 20
³ M 121 46 51, 273 25 274 37

Āryaka (I)—the father of Dharmasetu

Bha VIII 13 26

Āryaka (II)—a Kādraveya nāga

Br III 7 33

Āryakas—caste equal to Brāhmana in Plakṣadvīpa

Vī II 4 17

Āryakā—a R. in Krauñca-dvīpa.

Bhā. V. 20. 21

Āryasamaya—does not accept the duties of *Pākhandas*.

Bhā V 14 20

Āryava—one of the three disciples of Rathītara.

Vā 61, 3.

Āryā—*Dvaipāyanī*—a R. visited by Balarāma.

Bhā. X. 79. 100

Āryāvarta—twenty-five of Ikṣvāku's sons were rulers over this territory; given to Upadrasta by Paraśurāma

Bhā IX 6 5, 18 22

Ārvata—a sage by *tapas*.

Br II 32 99

✓*Ārsa* (I)—a form of marriage; girls to be given in the Ganges-Yamuna doab. ✓

M 106. 8, V; III 10 24

Ārsa (II)—origin of; when the whole world was in a state of *cetana-acetana* knowledge like the fish in the water, the truth influenced by *cetana* arises with *guna*; *kāryam* is the result of *kārana* or reason; so also *visaya* is the result of *visayitva* and *artha* of *arthitva*, by this *Mahat* and others function by degrees.

Vā 59 63-8

Āṣakam—*Rṣis*, past and future

M 145 65

Arṣaṇi—a pravara.

M. 196. 31.

Arṣabhas—a branch of Aṅgirasa.

Vā. 65. 107.

Arṣabhi—the street with the constellations of Pūrva and Uttara Phalguni and Magha; in *mādhyaṃ mārḡa*.

Br. III. 3. 49; M. 124. 56.

Arṣiṣeṇa (i)—a chief Gandharva who sings Rāma's glory in Kimpuruṣa; came to see Parikṣit practising *prāyopaveśa*. Knew the *yoga-power* of Hari.

Bhā. V. 19. 2; I. 19. 10; II. 7. 45.

Arṣiṣeṇa (ii)—the son of Sala.

Br. III. 67. 6; Vā. 92. 5.

Arṣiṣeṇa (iii)—a rajarṣi becoming a Brāhmaṇa. ✓

Vā. 91. 116.

Arṣiṣeṇa (iv)—a *mantrakṛt*—a Pañcārṣeya Bhārgava.

Br. II. 32. 105; M. 145. 99; 195. 34.

Arṣiṣeṇas—a Bhārgava branch—Ksatradviṣas.

Br. III. 1. 100; 66. 87; 67. 6; Vā. 92. 6.

Ārhatam—one of the six *darśanas*.

Vā. 104. 16.

Ārhaṇa (*Arhaṇa*—Bur.) a chief attendant on Hari.

Bhā. II. 9. 14.

Ālambas—a class of sages. J

M. 200. 17.

Ālambanam—see *Yoga*

Vi VI 7 42

Ālambā—a daughter of *Khaśā*, and a *Rākṣasi*, after whom came the *Ālambeya gana*

Br III 7 138, Vā 69 170

Ālambī—a *Srutarsi* ³the chief author of the *Yajurveda* of the Eastern recension

Br II 33 6

Ālambirādi—of the *Prācyas*, also *trayodaśyādayah*

Vā 61 9

Ālambeyagana—a *Rākṣasa* clan after *Ālambā*

Br III 7 140

Ālambeyas—a cruel *Rākṣasa gana* from *Ālambā*

Va 69 172

Ālayam—temple for *Īśvara*—(see *Āyatanam*)¹, or a place of residence²

¹ Va 30 279 91 29 101 214 ² Ib 50 15, 17, 22 and 35

Ālukī—a *Bhārgava* gotrakara

M. 195 25

Āloka—the *lokas* which spring from *Āloka*¹ *Ākāśa* that seems to exist to our eyes²

¹ Br II 19 151-3 187, 21 155, M 123 47, 124 93 ² Va 49 145 and 176

Āvaṭī—a pupil of *Yājñavalkya*

Br II 25 29

Āvantis—a tribe

M 114 36

Āvantya—a Brāhmana pupil of Sukarman Imparted in his turn the *samhitās* to his pupils

Bha XII 6 77 80

Āvantyaṁ—the two sons of Jayasena so called

Bhā IX 23 30

Āvarana—a son of Bharata and Pāñcajani

Bha V 7 3

Āvartakas—clouds of the Paksaja class that rain copiously

Br II 22 40, IV 28 63

Āvartana—An *upadvīpa* to Jambūdvīpa

Bhā V 19 30

Āvartaya—a Haihaya clan

Va 94 52

* *Āvasathya*—a son of Samsya Agni

Va 29 12

Āvasathyam—the lower lip of the personified Veda

Vā 104 84

Āvaha (I)—a wind that helps *Āgneya* clouds to rain.¹ one of the seven *Maruts*,² controls the *mūka* clouds³

¹Br II 22 34, III 5 82, 71 112
32, 49, 67 114

²M 163 32

³Vā 51

Āvaha (II)—a son of Gāndini

Vā. 90 111

Āvāhanī—a *mudrā* Devi

Br IV 42 2

Āvikṣiḥ—a true son of his father in virtuous qualities

Va 86 11

Āvirmukhi—one of the eastern entrances of the city of Puramjana allegorically the right eye

Bhā IV 25 47, 29 10

Āvīhotra—an Ātreya and sage

Br II 32 114

Āvīhotra—a son of Ṛsabha, a sage and a *bhāgavata*, asked as to the truth of *karmayoga* by Nimi, the sage instructed the king that *karma*, *akarma* and *vikarma* are *Veda-vāda* and not *laukika* which thesis he expanded

Bhā V 4 11, XI 2 21 3 41-55

Avīci—a hell

Vī II 6 4

Āveda—a Bhārgava gotra-kara

M 195 18

Aveśaka—an *Yakṣa gana*

Va 69 40

Āśaya—the cause of *karmas* which in turn lead to birth

Va 8 30

Āśī—an *apsaras*

Va 69 5

Āśis—the daughter of Bhaga and Siddhi

Bhā VI 18 2

Āśaucam—for father's death 10 days for Brāhmanas, 12 days for Kṣatriyas, 15 days for Vaiśyas, and a month for the Sūdras

M 18 1-3

P 23

Āśramas (*āśramadharmā*)—four, *Brahmacarya*, *grhastā*, *vānaprasthā* and *bhīksuka*, duties —*Brahmacarya* study by service to *guru* and begging food, *grhastā* the source and strength of all *āśramas*, those celibate do penance, sacrifice, give birth to sons, perform *śrāddha*, learn the Vedas and give gifts of food, *dārāgni*, guests, sacrifice and *śrāddha*, become *devapitrs*, *vanaprasthā* bathe in morning and evening and on ceremonials, eating of fruits and roots, non-theft, purity, sympathy and non-injury—ten kinds of *dharma*, *Bhīksu dandī*, *mekhalī*, and lying in ground floor¹ A reference to the fifth *āśrama*,² will be lost at the end of Kaliyuga when anarchy prevails³

¹Bhā VII 12 1-31, 13 1-10, 14 to the end M 141 61 2 248 16 Vā 8 177 88, 23 82, 33 27 56 68 61 167 V₁ III 8 20, ch. 9 (whole) ²Br II 16 15, III 15 37 8 ³M 47 257

Āśrāyanis—a group of sages of Kaśyapa gotra

M 199 2

Āślesā—on the left hind foot of the *Śiśumāra*¹ Its importance for *śrāddha*,² the seventh *nakṣatra*³

¹Bha V 23 6 Br II 24 135 ²Br III 18 5 ³Va 82 5

Āśvalāyana—a son of Saṁsṛṇu *avatār* of the Lord

Va 23 213

✠ *Āśvalayani*—a *pravara* of Angiras

M 196 13

Āśvalāyanins—Kasyapagotrakaras

M 199 6

Āsvayani—a *Pañcarṣeya* (*Bhārgavas*)

M 195 34

Āsadha(*dasamī*)—a *manvantara* for *śrāddha*.

M 17 7-8

Āsādham—sacred to Angāraka, and for performing *śrāddha*

Br II 21 76 24 133, III 18 10, Vā 53 108, 66 51, 82 10

Āsādhitīrtham—on the Narmadā

M 194 30

Āsanam—*Svastikam*, *Padmam* and *Ardhāsanam*—the sitting posture of the *Pāśupata yoga*,¹ a kind of *dharanā*²

¹ Vā 11 12-14 ² Vā 104 24

Āsanga—the son of Śvaphalka and Gāndinī

Bha IX 24 16

Āsava—also *Pānam*, different kinds of, forbidden to Brāhmanas, widows and girls

Br IV 7 63

Āsarana—the Yakṣa presiding over the month *Nabhasya*

Bhā XII 11 38

Āsura—a form of marriage

V₁ III 10 24

Asuraha—a *sādhya*

M 171 43

Āsurāyana—a pupil of Pārāśarya Kauthuma¹ His descendants were *Kasyapagotrakaras*²

¹ Br II 35 46 ² M 199 3

Āsurī (1)—the name of the entrance of the west of the city of Puramjana, allegorically the organ of procreation

Bhā IV 25 52, 29 14

Āsurī (II)—a pupil of Kapila from whom he learnt *Sāṅkhya*; a *siddha*,¹ did not comprehend Hari's *māyā*,² was invited for the *Rājasūya* of Yudhiṣṭhira³

¹Bhā I 3 10, III 24 17, VI 15 14 ²Bhā IX 4 57.
³Bhā X 74 9

Āsurī (III)—the queen Devatānt and mother of Devadyumna (*Āsurī-Burnouf*).

Bhā V. 15 3

Āsurī (IV)—the chief author of the recension of the *Yajur Veda* of the middle country,¹ a Brahmarshi²

¹Br II 35 12 ²M 102 18

Āsurī (V)—a son of Brahmā

Va 101 338

Āsurīvela—part of night when Nanda entered the Yamunā and was carried to Varuna by an Asura

Bhā X. 28 2

Āhavanīya (*Havyavāhana*)—a sacred fire

Br III 72 25, Vā 29 11, 30 107, 97 25, 106 41

Āhavanīya Padam—in Gayā

Vā 111 51

Āhārya—an Angirasa and a *mantrakṛt*.¹ Father of Urukṣava²

¹Br II 32 109, Vā 59 100 ²M 49 38

Āhuka—A son of Punarvasu and father of Devaka and Ugrasena and Dhṛti (*Vā*),¹ a prince who had thousands of sons² Hated by Kamsa³ Consulted by Kṛṣṇa on the eve of attack on Jarāsaṁdha His defence in the third campaign

of Jarāsandha⁴ Met Kṛṣṇa at the council hall, and welcomed him after the Kurukṣetra war⁵ Went to Syamanta-
pañcaka for solar eclipse⁶ An ideal ruler, married Kāśī
king's daughter⁷ Specialist in chariot war,⁸ Āhukī was his
sister, married to Āhukāndha,⁹ had 800 lakhs of horses,
21,000 elephants with silver and gold chains in east and west
directions, equal to great Bhoja,¹⁰ informed of happenings
in Prabhāsa¹¹

¹Bha IX 24 20 21, Vā 96 120-123 V₁ IV 14 15 16 Br III
71 120-121 ²Bha I 14 28, X 90 42 ³Ib X 36 24 [28]
X [50 (V) 8] ⁴Ib X [51 (V) 26] ⁵Ib X [67 (V) 42]
80 [13] ⁶Ib X 82 5 ⁷Br III 71 128, M 44 70 ⁸Vā 96
121 2 Br III 71 122 3 ⁹Vā 96 127, M 44 66-70 ¹⁰Br III
71 123 127, Vā 96 121-126 M 44 67 68 ¹¹V₁ V 37 59

Āhukās—the people of an eastern kingdom

Br II 16 52 Vā 45 121

Āhukāndha—married sister of Āhuka, father of two
sons and a daughter

Vā 96 127 Br III 71 127

Āhukī—the daughter of Punarvasu and sister of Āhuka
(s v) the queen of the king of Avanti (*Āhukāndha*)

Bha IX 24 21 Br III 71 121 and 127 M 44 66, Vā 96
120 127 V₁ IV 14 15

Āhrti—a son of Vastu

Vā 95 37

Āhrtiya—an Apsaras gana from Brahmā

Br III 7 18

Āhvaya—one of the names in the third marutgana

Vā 67 126

I

Ikāra—from the third face of the fourteen faced deva came *Āditya*, *Yajurmaya* and *Yajurveda*

Vā 26 34

Iksalaka—a pupil of Rathitara

Br II 35 4

Iksu (I)—a tree peculiar to Hariṁvarsa

Br II 17 7

Iksu (II) (*Kratu*)—a R of Śākadvīpa, from the side of the Himālayas

Br II 19 96, M. 122 32, Vā 49 93, V₁ II 4 65

Iksu (III)—one of the seven oceans, see *Iksuraśoda*

Br IV 31 18, M 2 34

Iksu (IV)—a R from the side of the Himālayas, in the Bhāratavarsa

M 114 22, Vā 45 96

Iksu (V)—a R joining the Narmadā, very holy A bath here makes one lord of a Devagana

M 191 49-50

Iksucapa—given by Brahmā to Kāmeśvara as a wedding present, also *Iksudhanus*

Br IV 15 19, 19 26 18 1

Iksudandam—sugarcane juice for śraddha, one of the eight saubhāgyams

M 7 11 and 26, 15 35 60 ■ 85 6

Iksuda—a R from Mahendra hills

M 114 31

Iksumatī (I)—a R On its banks was the hermitage of Kapila

Bha V 10 1 V₁ II 13 53

Iksumatī (II)—a *tīrtham* sacred to *Pitrs*

M 22 17

Iksurasoda—one of the seven seas surrounding *Plaksa-dvīpa*

Bha V 1-33 20 7, V₁ II 4 20 *

Iksula—a R of the Mahendra hill

Va 45 106

Iksvaku—one of the ten (nine Br P) sons of *Vaivasvata* *Manu* Born of his sneezing¹ Father of a hundred sons—*Vikuksi* *Nimu* *Danda* and others 25 of these sons ruled *Āryāvarta* 25 the western territory three the middle country and the rest all other provinces Once in connection with an *Astaka* ritual, *Vikuksi* was asked to secure some flesh Accordingly he did But feeling hungry he partook a part of hare's flesh When the remainder was presented the *Purohita* refused to take it on the ground that it was remainder of that already tasted *Vikuksi* was therefore punished with banishment It is said that he became a *yogin* and attained salvation² A king known for his exemplary protection of his subjects *Parikṣit* compared to him³ Prominent kings of his line⁴ Knew the power of *Hari's yoga*, and in his line *Hari* incarnated⁵ *Sumitra* was the last *Kṣatriya* king of this line⁶ Originator of the solar race, the genealogy given down to *Śantayu* of the *Bhārata* war⁷ Heard from *Vasiṣṭha* of *Ila's* conversion to the other sex in the *Śaravana* forest and performed *Asīamedha* by which *Ila* was

turned into a Kimpuruṣa⁸ Was addressed by the Pītr̥s in Kālāpa forest on the effect of offering *śrāddha* at Gayā¹⁰
The line of¹¹ Had 100 branches¹²

¹Bhā VIII 13 2, IX 1 3 and 12, 2 2 Va. 54 29, 85 4
88 2, Vi. IV 1 7, Br II 38 30, III 60 2 and 20, 63 8 M 9 30
11 41 ²Bha IX 4-10, V₁ IV 2 15-18 ³Bha I 12 19
⁴M 12 15-56, Va 99 280 290 ⁵Bhā II 7 23 and 44; XII 2 37,
⁶Br III 74 244, M 273 53, V₂ 99 266 and 431 ⁷M 12 15-56
⁸M 12 1-15 ⁹V₁ III 1 33, 16 17-18 ¹⁰Vā 1 142 88
175-184, V₁ IV 22 1-13 ¹²Vā. 99 451

Ichāprapti—one of the *Uttama siddhis*.

Br IV 36 51

Iṣyāvedatmakā—is, *Srauta Iṣyā* or sacrifice being one of the eight practices of *śiṣtas*

Br II 32 40 and 44

Idavida—son of Śataratha, married the daughter of Viśvasahasra

Br III 63 180

Idavida—the daughter of Trnabindu a queen of Viśra-vas, and mother of Kubera

Bha IV 1 37, 12 9

Idaspati (I)—a son of Dakṣinā and a Tusita god

Bhā IV 1 7-8

Idaspati (II)—a name of Hari; Purusa

Bhā IX 2 35

Ida (I)—see *Ilā*

Br III 60 11, Vā 85 7

Idā (II)—a śakti of Māruta

Br. IV 33 70⁷

Idāvatsara—the third year of a five year yuga Also
*Idvatsara*¹ is Soma or moon²

¹ Bhā III 11 14, V 22 7, V₁ II 8 72, 13 115, Vā 50 183
² Br II 13 118, 129, 21 132, 28 22 M 141 18 Vā 31 30, 56 20

Idivilā—a daughter of Trnabindu and wife of Pulastya,
 father of the sage Vaiśravaṣa

Vā 70 31

Iti nah Śrutam (Iti śruti)—recording of tradition by
 the Purāṇas¹—also *Ityevaṃ anuśūruma*² *Iti nah śrutih*,³
Iti śrutam,⁴ *Iti śrutah*,⁵ *Iti śruti*,⁶ *Iti hi nah śrutam*⁷

¹ Br II 13 27, 82, M 3-45, 6 7, 24 64, 35 11, 36 2, 44 2,
 47 186, 50 4 and 7, 247 1 and 39, Vā 30 25 175 and 302, 88
 153 90 3 10 and 24, 95 2 99 175 V₁ I 15 140 ² M 43 19
³ Vā 99 200 ⁴ Vā 94 51 ⁵ Ib 88 118, 206 ⁶ Vā 21 73 30 96
 303 53 108, 59 70 88 28 182 89 8, 93 70, 94 4 99 231
⁷ Br I 2 15 Vā 2 15

Itihāsa (Purāṇa)—Historical literature known to Sūta,¹
 the fifth Veda their origin, to be read or heard on days of
 fasting,² came in a personified form, to see Trivikrama Hari³

¹ Bha I 1 6 M 57 15, 58 4 69 33 72 8 247 17 ² Bhā I
 4 20 22 III 12 39 M 99 11 Vā 54 115 55 2, 60 16 79 53,
 104 2, V₁ I 22 88 III 4 10, V 1 38 ³ Bha VIII 21 2, Br I
 1 171, II 34 16, III 15 25, IV 4 47, 56, 7 9, Vā I 25, 82

Idvatsara (I)—see *Idāvatsara*

V₁ II 8 72

Idvatsara (II)—a name of the moon

Vā 50 183 56 20.

Idvatsara (III)—the third year in a five year cycle;¹
 Soma according to Purāṇic tradition, he is Prapitāmaha
 ensuring prosperity²

¹ Vā 51 27 ² Br II 13 115, 118, 129 Vā 31 55
 P 24

Idhmavāha (I)—the son of Dr̥dhacyuta and grandson of Agastya, a sage who came to see Parikṣit practising *prāyopaveśa*

Bha IV 28 32, I 19 9

Idhmavaha (II)—a son of Agastya, and the adopted son of Kratu, hence Āgastyas are Kratus.

M 202 8-9

Idhmañhva—a son of Priyavrata and Barhiṣmātī. Appointed lord of Plaksadvīpa, which he divided into seven parts among his seven sons, and retired to practise austerities

Bhā V 1 25 and 33, 20 2

Ina—a divinity invoked by cowherdresses to protect the neck of the baby Kṛṣṇa

Bhā X 6 22

Indirā (I)—a surname of Lakṣmī, a *śakti* bearer of fly whisk to Lalitā

Bha X 31 1, Br IV 35 98

Indira (II)—R a mahānadi

Vā 108 79 2

Indu (I)—a name of Soma (s v)

Br II 19 134 37 44 III 65 21 Vā 63 41 V I 15 77

Indu (II)—the son of Viśvaga

M 12 29

Indu (III)—Moon—married the 27 *Mānasa* daughters of Dakṣa

Vā 63 41

Indumati—the mother of Daśaratha

Br IV 40 100 and 137

Indumauli—also *Candramauli*

Br IV 30 38 and 67

Induvatsarā—a *śakti*

Br IV 32 16

Indra (1)—(*Sahasrakṣa*, *Devendra*, etc) A *Lokapāla*. He and three other *Lokapālas* have their cities on the *Māna-sottara* mountain in *Puskaradvīpa*,¹ worshipped for vigour of organs² Served as calf for gods to milk from the Earth³ Presented *Prthu* with a crown⁴ Deprived *Prthu* of his sacrificial horse during the hundredth *Aśvamedha* Urged by *Atri*, *Prthu*'s son pursued *Indra*, when the latter abandoned the house and disappeared A second time *Indra* deprived *Prthu* of his horse, when the king's men pursued him, he left the horse and went away in disguise This enraged *Prthu*, who aimed his arrow at *Indra* but was pacified by *Brahmā* in the name of *dharma* A reconciliation was effected when *Prthu* embraced him⁵ Invested *Vijitāsva* with power of moving about unseen by others⁶ Jealous of *Ṛṣabha* refused rains for his kingdom *Ajanābha* Bestowed *Jayanti* on him⁷ During *Hiranyakaśipu*'s absence at *Mandara* hill, *Indra* captured his queen and took her to his heavenly abode *Nārada* intervened and set her at liberty⁸ Took up his *vajra* against *Cyavana* for allowing *Aśvins* to partake of *soma* juice But *Cyavana*'s *tapas* tied down his arms, when *Indra* yielded⁹

Assumed the form of a bull over which *Kakustha* rode and defeated *Asuras* in a battle Made the crying *Māndhātā* suckle his finger¹⁰ Prevented *Rohita* from entering

¹ *Bhā* V 20 30 *M* 266 19 ² *Bhā* II 3 2 ³ *Ib* IV 18.
15 *M* 10 18 ⁴ *Bhā* IV 14 26 15 15 ⁵ *Ib* IV 16 24, 19.
10 17 19 22, 26-39, 20 18 ⁶ *Ib* IV 24 8 ⁷ *Ib* V 4 3 and 8
⁸ *Ib* VII 7 6-11 ⁹ *Ib* IX 3 25 26 ¹⁰ *Ib* IX 6 12-15, 31,

his city for six years Awarded Hariścandra a golden chariot after his *Puruṣamedha* ¹¹ Robbed Sagara's sacrificial horse and left it near Kapila's hermitage ¹² Performed a sacrifice which was attended by Vasiṣṭha ¹³ Joined the gods in Tārakāmaya war ¹⁴ Asked Gandharvas to take back Urvaśi living with Purūravas ¹⁵ Helped by Rājan gave back his kingdom After his death, his sons refused to give back the kingdom, and Indra slew all of them ¹⁶

Cursed by Durvasa, he lost all fortune The three worlds became empty Varuna and other gods conferred with Brahmā Finding no means, to restore their fortunes they repaired to Hari Ajita when Brahma belauded Hari as *mahāviṣhūṭi* Hari advised them to secure Bali's alliance ¹⁷ When the Devāsura war broke out, the gods fought with Bali who defeated them At that time Indra prayed to Hari for help Encouraged by the latter, the war was renewed and Bali was defeated At this Jambha offered to fight Indra and disabled his elephant Matali supplied a chariot and Jambha's head was cut off Namuci Bala and Pāka attacked Indra The latter two were slain Namuci proved too much for Indra's *vajra* A voice from the sky told Indra that Namuci could not be crushed by a wet or dry thing Then Indra used *phena* (foam) and vanquished him Bali in the meantime gathered strength and besieged Indra Indra sought counsel of Brhaspati who cared for his welfare, and as advised by the latter, he abandoned the city ¹⁸

Got back Heaven from Vamana Hari He took him to his abode ¹⁹ Defeated by Arjuna who got the *sabha* made by Maya Arjuna for a short time shared his throne Defeated by Arjuna at Khāṇḍava His city visited by Arjuna in the course of a search for the dead children of the *Dvārakā Brāhmana* ²⁰ Was not able to defeat Nivāta

V₁ IV 2 29-32 ¹¹Bhā VII 7 17 20 23 ¹²Ib IX 8 8 and 10 ¹³Ib IX, 13 1 and 2 ¹⁴Ib IX, 14 7 ¹⁵Ib IX 14 26 ¹⁶Ib IX 17 13 16 Br III 67 87 105 ¹⁷Bha VIII 5 16 50 ¹⁸30 31 ¹⁹Ib VIII 10 24 and 28 41-53 11 1-40 15 24-33 M 22 60-61 29 11 31 12 ²⁰Bha VIII 20 19 and 24 ²¹Ib X.

Kavacas²¹ Afraid of Nara's superior powers, sent Kāma to spoil his *tapas*, was struck with fear with the sage's greatness;²² sent nymphs to disturb Mārkaṇḍeya's *vrata* but in vain²³ Sheltered Takṣaka and was about to be sacrificed when Bṛhaspati luckily intervened²⁴ Said to be afraid of the Kurus²⁵ Attended Varuna's sacrifice and Yudhiṣṭhira's²⁶ For his sake Hari went to Bali in the disguise of a Brāhmaṇa²⁷ Once he sat with Indrāṇi in his *sabhā* surrounded by all gods In his pride he did not welcome his preceptor Bṛhaspati in the proper way The latter went away home at once and concealed himself from the gods On this the Asuras attacked the gods Indra repented and on Brahmā's advice appointed Viśvarūpa as his preceptor Having been initiated into the *Vidyā Varma Nārāyanātma-kam*, he was enjoying his original prosperity One day Indra discovered that a part of Viśvarūpa's offerings went to the Asuras and therefore cut off his head in anger Thus he incurred the sin of *brahmahatyā* After a year, in order to rid himself of it he divided his sin into four parts among (1) the earth with the boon that dug portion should get filled up (2) the waters with the boon of increasing volume when mixed up (3) trees with the boon that branches cut off grow again and (4) women with the boon of ever cherishing the passion of love The saline soil bubbles and foam gum and monthly discharges respectively represent the *brahmahatyā* sin²⁸

With *Vajra* made of Dadhici's bones (made by Tvaṣṭr from sun's *tejas*—*Matsya P*), Indra attacked Vṛtra as Rudra attacked Yama The encounter took place on the banks of the Narmadā in the first *Tretayuga* Battle described Seeing his friends escaping in fright Vṛtra encouraged them to stand and fight He also disabled Indra's Airāvata and addressed him at length Indra cut off one of his arms With the remaining arm Vṛtra hit Indra while the *Vajra* slipped from his hands causing concern to the gods

80 34[4] 41 21 Ib X 80 34[5] 22 Ib XI 4 7 and 16.
 23 Ib XII 8 15-31 24 Ib XII 6 17-23 25 Ib X 68 28 and 34
 26 Ib X 74 11 27 Ib X 72 25 28 Ib VI 7 2-40 8 42 9

Encouraged by the straight speech of Vṛtra, Indra took up his Vajra and cut off his other arm Vṛtra swallowed him, but Indra, the vanquisher of Bala, got out of his stomach and cut off his head ~ Indra's regret at the murder of another Brāhmaṇa The sin of brāhmicide, says the legend took the disguise of a Caṇḍāla woman and ran towards him in a terrific form when he entered the lake Mānasa and lived in the lotus stalks for a thousand years Invited by Brāhmaṇas, he performed an *Aślamedha* and got rid of his sins²⁹

Father of three sons Jayanta and others through Paulomi Getting to know that his mother Diti was observing a vow to get a child to slay him he offered to do service to her Once he found her slack in her duty He entered the womb and cut the child into seven pieces and each of these again into seven At her request he offered to her to give them the rank of gods, by name *Maruts*,³⁰ who were allowed to share in the *yajñas* Diti thought of another son Vajrāṅga who bound Indra and placed him before her Was released on mediation from Brahmā and Kaśyapa^{30a}

Reported to Kṛṣṇa the wicked deeds of Naraka Got a gift of *Mamapurvata* of Naraka from Kṛṣṇa³¹ Visited by Kṛṣṇa and Satyabhāmā At the latter's wish *Parijāta* was removed without any intimation Indra, induced by Indrāṇi attacked him with all gods Kubera Varuna and others were defeated Indra himself offered resistance Garuḍa disabled his elephant and Indra retreated Satyabhāmā made fun of him 'Do not run Lord of Indrāṇi' Indra apologised Kṛṣṇa answered that Indra was not in the wrong as he (Kṛṣṇa) took the offensive Indra asked pardon and begged that his son Bibhatsu be protected Kṛṣṇa told him that *Pārijāta* would go back to him when he left the mortal world Returned to his city with all gods³²

The God of rain Sent torrents of showers on Gokula when Kṛṣṇa protected his friends by holding up the hill

4 11 ²⁹Ib VIII 10 13 33 11 10-27 12 3 33 13 4 21
³⁰Ib VI 18 7 37 54 56 77 M 7 50 65 69 60, 146 20 28-44
 45 55 Br III 5 55 79 IV 20 44 ^{30a}M 146 45 55 ³¹Bha X. 59
 1 [1] and 2, 22 [3] V₁ V 29 1 15 ³²Ib V 37 16 Bha X 59 38-39

Govardhana At this Indra and Surabhi came to visit him
Indra asked for pardon. Told by Kṛṣṇa that he was humili-
ated for his own good In the company of Surabhi, Indra
got Kṛṣṇa bathed with the waters of the Gangā and called
him Govinda Returned to his region³²

Presented Sudharma and Pārjāta to Kṛṣṇa for his new
city³⁴ Requested Mucukunda for aid against the Asuras.³⁵
Went to Dvārakā with gods to invite Kṛṣṇa to go back to
Vaikuntha³⁶

Place on the Sīsumāra³⁷ Prayer to Narasimha³⁸
Devoid of energy.³⁹ Pleased with the *yajña* of Marutta⁴⁰
Father of Arjuna⁴¹ See *Indrayāga*

With the sun for the months Nabhonabhasi An Āditya,
represents a face of Śiva,⁴² also Viśvabhuk, introduced *yajña*
at the commencement of Tretāyuga,⁴³ the seventh Veda-
vyāsa Realm of⁴⁴

Vanquished the sons of Varatṛi when they disturbed
Manu's sacrifice⁴⁵

Sent Agni to disturb Mahādeva's enjoying Umā when
the latter cursed him to bear the *garbha*⁴⁶

Was born as Gādhī, son of Kuśika⁴⁷ As an avatar of
Viṣṇu, defeated Prahlada who offered battle for a period of
300 years and killed his son Virocana in Tārakāmaya battle,
obtained sovereignty over the three worlds⁴⁸

Slew Jambha who had won the grace of Śiva⁴⁹ Know-
ing Nārada on a mission to bring about the wedding of Umā

[65 (V) 5], [37-51], [66 (V)] whole, [67 (V) 1-37] V₁ V 30
51-70, 31 1-10 ³⁴Bhā X 3 50, 26 25, 27 1-17 22-28, V₁ V chap
11 & 12 whole ³⁴Bha X 50-55, V₁ V 21 13-17 ³⁵Bha X 51 15
³⁶Ib XI 6 2 31 1 ³⁷Ib V 23 5 ³⁸Ib VII 8 42 ³⁹Ib VIII 5 19
⁴⁰Ib IV 28, ⁴¹Br III 71 154, M 46 9, 50 50, IX 22 27,
V₁ IV 14 35, Va 92 82, 96 153, 103 60, 106 20, 59 108 4, 31
⁴²Bhā XII 11 37, Br II 23 9, 24 33, 38 26 40, 27 23, III 3 68,
102, M 6 4, 171 56, Va 52 7, V₁ II 10 9 ⁴³Br II 30 9,
16, 21 M 143 5 ⁴⁴Br II 35 98 and 118, IV 33 55, M 82 31,
V₁ III 3 13 ⁴⁵Br III 1 80 ⁴⁶Ib III 7 72 326, 10 23-28
24 2, 4 ⁴⁷Ib III 63 25, 66 34-5 ⁴⁸Br III 5 55-79, IV 20
44, M 8 4, 22 61, 24 38-49, 27 37, 47 48-61 ⁴⁹M 47, 72

and Śiva, sent the God of Love and the seven sages in its accomplishment ⁵⁰ Praised Śiva on his conquest of Tripura Cursed Yayāti to fall from heaven, ⁵¹ disturbed Varāṅgi's penance by disguises of monkey, reptile, etc ⁵²

A friend of Pururavās, offered half his seat when he visited him daily ⁵³

Addressed Bṛhaspati on the nature and meaning of the bad omens he saw ⁵⁴

Sacrifice on the banks of the Ganges and in the Gaura hill Helped Lalita in her conquest of Bhanda, the place of his penance became Indraprastha ⁵⁵ Clipped the wings of mountains which flew into the sea ⁵⁶

Gave boons to Sukarman a manvantara Lord ⁵⁷ Sent Apsaras as gopis to aid Kṛṣṇa Festival of, by cowherds disapproved by Kṛṣṇa, was discontinued, ⁵⁸ gifts of elephants and gems pleasing to ⁵⁹

Sent his daughter Jayanti to earn the good will of Śukra and then disturb his penance ⁶⁰ Fight of with Gajasura and Nemi ⁶¹ made the six children into one Kārtikeya ⁶² Cursed Agni and Marut to be born in the world for failure to obey his orders in drying up the ocean and vanquishing the Asuras ⁶³

Indra of Vaivasvata antara equal to other Indras Lord of devaganas ⁶⁴ Lord of the past present and future the thousand eyed performer of 100 sacrifices ⁶⁵ slew Varūtri's sons who rioted by eating the offerings intended for gods ⁶⁶

⁵⁰ M 154 111 131 ⁵¹ M 34 6 35 3 6 36 3-4 64 27 ⁵² M 146
⁵³ M 24 14 26 ⁵⁴ Br IV 4 60 6 31 5 ⁵⁵ Br II
 18 28 I 1 130 IV 6 24 8 61 12 35 9 43 19 83 26 53 30 8
⁵⁶ Br II 22 41 M 121 78 ⁵⁷ Br II 35 34 36 1 ⁵⁸ Br III
 17 71 201 244 V₁ V 10 16 26 Bha X 24 (whole)
⁵⁹ M 47 114 122 171 9 266 62 ⁶⁰ M 172 5 245 82 ⁶¹ M 153
 59 177 47 223 4 11 244 8 266 43 ⁶² M 159 5 ⁶³ M 11
 3 17 ⁶⁴ Br II 13 97 Va 66 14 ⁶⁵ Va 64 5-8 ⁶⁶ Va 65
 79 81

Indra (II)—the temple of, in Vīdarbhā (see *Indrāni*)
Bhā X 53 49[1].

Indra (III)—a son of Vasiṣṭha, and Prajāpati of the Svārocisa epoch

M 9 9

Indra (IV)—a division of the day.

Va. 66 41

Indra (V)—one of Danu's sons

Vā 68 8

Indrakīla—a mountain in Bhāratavarsa

Bhā, V 19 16

Indrakīlam—a tīrtham sacred to Pitṛs

M 22 58

Indraketu—flags flying in the streets of Dvārakā during Kṛṣṇa's marriage with Rukminī

Bhā X 54 56

Indrajālam—one of the upayās of a king

M 222 2

Indrajit (I)—a son of Rāvana, killed in the Lanka war

Bha IX 10 18 Br III 6 6

Indrajit (II)—a son of Danu

M 6 19, Vā 68 6

Indrajit (III)—a tīrtham near Garjanam on the Narmadā

M 190 3

P 25

Indratapana—a danava in the *sabha* of Hīranyakaśipu
Br III 6 8 M 161 81

Indratvam—Indrahood attained by Hetu
Va 109 9

Indradatta—a Kinnara with human face
Va 69 55

Indradyumna—the son of Tejasa (Taijasa Va P) A
Dravida and a Pandyan king Devoted to Hari While
engaged in *tapas* Agastya came to his hermitage Finding
him not extending a welcome the angry sage cursed him to
become an elephant Indradyumna considered that to be
the will of the Lord He was born as the Lord of the ele-
phants and had reminiscences of his past life ¹ an account
of in the *Kurma Purana* ²

¹Bha VIII 4 7 12 Br II 14 64 Va 33 54 V: II 1 36
²M 53 47-8

Indradyumna saras—a lake through which Pāvanī flows
(Nalinī—*Matsya P*)

Br II 18 56 M 121 55 Va 47 54

Indradvīpa—one of the nine divisions of Bhāratavarṣa ¹
Here the R Nalinī enters the sea ²

¹Br II 16 0 Va 45 79 V: II 3 6 M 114 8 ²M 121 57

Indradvīpasamudra—a place where Pavanī enters the
sea

Br II 18 58 Va 47 55

Indradhanus—the rainbow created by Vamadeva

M 4 29 Va 9 52 19 8 Br II 8 54

Indradhanva—a son of Bāna

Br. III 5 45

Indradhvaja—the fall of Cānūra, compared to the falling of.

Bha X. 44 23

Indranadi—a R. of the Bhadra country.

Va 43 26

Indrapada—a kingdom on the west, watered by the Sindhu,¹ in Gayā²

¹Br II 18 48 ²Vā 109 19

Indrapālita (Maurya)—the son of Bandhupālita, ruled for 10 years

Br III 74 147 Va 99 334

Indrapratīma—a Vāsīṣṭha and a Brahmavādīn,¹ a name of Kuśi, son of Vasīṣṭha²

¹M 145 110 ²Vā 70 88

Indrapramat(d)—the sage and a Vāsīṣṭha who came to see Parikṣit practising *prāyopaveśa*. Learnt R̥k Samhitā from Paila and taught it to the sage Māṇḍukeya, (Markaṇḍeya-Vā)¹. Also known as Kuni;² not to have marriage alliances with Vāsīṣṭhas and Bhagīvasu, a resident of Brahmakṣetra³

¹Bh̥ I 19 9 XII 6 54-56 Br II 32 115 33 3, 34 25
Vā 60 25 27, V̥ I III 4 16 19 ²Br III 8 96-7 ³Vā 59 105

Indrapramada—a sage, called on dying Bhīṣma

Bh̥. I 9 7, 19 9

Indraprastha (t)—Yādavas of Dvāraka taken to, by Arjuna, fearing erosion of the sea See also *Hastināpuram*,¹ after Indra who performed penance here in honour of Parāśakti to vanquish Bhaṇḍa² Arjuna had Vajra crowned here³

¹ Bhā X 58 1, XI 30 48, 31 25 ² Br IV 12 44 ³ V₁ V 38 34

Indrabādhhanakesi—a danava with manuṣyadharmā
Br III 6 16, Vā 68 15

Indrabāhu—An Āgastya and Brahmistha
M 145 114

Indramānasā—the wife of Bāna and mother of Lauhitya
Va. 67 85

Indramaru—the kingdom of
M 121 47

Indrayāga—performed every year by Nanda and other gopas to please Indra, the Lord of rains and hence conducive to *Trivarga* Kṛṣṇa explained that rain was the work of nature, and that no credit went to Indra So he persuaded them to worship cows, Brāhmanas and hills So it happened Indra who was thus deprived of his bañ grew wrathful and sent down a continuous heavy downpour of rain creating panic in the minds of gopas Kṛṣṇa took hold of the hill Govardhana and held it aloft as an umbrella steadily for seven days Astonished at this, Indra withdrew his rains and Govardhana was planted in its place

Bhā. X 24 (whole), ch 25 1-28

Indralokam—the world of Indra
See also 'Realm of' under *Indra* (footnote 44)

M 277 22 278 29 Vā 34 76-7, 61 88, 111 82

Indravāha—see *Puramjaya*

Bha IX 6 12

Indravratam—of a king, to create prosperity in the country, as Indra gives rains,¹ leads to the world of Indra²

¹ *M* 226 10 ² *Ib* 101 69

Indraśatru—one of Bhaṇḍa's councillors

Br IV 12 12

Indraśaila—(Mt) a hill north of Mahābhadrā lake

Vā 36 31

Indrasādas—the assembly of Indra

Va 2 29

Indrasāvarṇi—Manu the fourteenth Uru and others were his sons : During his period Śuci was Indra, while Agnibāhu and others were sages : Bṛhadbhānu was a manifestation of Hari

Bhā VIII 13 33-35

Indrasūktam—to be uttered in founding a temple

M 265 25

Indrasena (I)—a boundary hill in Plakṣadvīpa

Bhā V 20 4

Indrasena (II)—a son of Devaṛṣabha

Bhā VI 6 5

Indrasena (III)—a son of Kūrca (Pūrva-Burnouf) and father of Viṭhotra

Bhā IX. 2. 19-20

Indrasena (iv)—previously Bahū Received Kṛṣṇa and Rāma with due honours to his region Sūtala, and praised their glory, gave them back their brothers killed by Kamsa

Bha A, 85 35-46 52

Indrasena (v)—a son of Brahmīṣṭha and father of Vīndhyāśva

M 50 6

Indrasenā—the wife of Mudgola and mother of Badhyaśva

Va 99 200

Indrasprg—a son of Ṛṣabha and Jayanti

Bha V 4 10

Indranī (i)—sat with Indra in his sabha¹ Punished Nahusa for his overweening pride² Was the mother of Jayanta and two other sons³ Welcomed Kṛṣṇa and Satyabhāmā to Amaravatī Satyabhāmā aggrieved against her and thought her proud of her riches and of her Lord's prowess⁴ A śakti⁵

¹Bha VI 7 6 ²Ib IX. 18 3 VI 13 16 ³Ib VI 18 7 ⁴Ib X 59 88 [65 (V) 5] [28] [67 (V) 19] ⁵Br IV 44 88 111

Indranī (ii)—The temple of—in Vīdarbhā This was visited by Rukminī on the day prior to her marriage for worship Indranī and Indra were kuladevatas of Vīdarbhā¹ Image of²

¹Bha X 53 49 [1 & 2] and 50 ²M 13 52 260 70 261 31

Indrayudha—the rainbow appearing in cloudless sky or at night ■ bad sign for a state

M 233 7

Indriyāni (I)—(*Indriyagramam*) Senses Five, under the control of *Buddhi* (*Jñānam*) and five under *Karma*

M 3 18 20, 184 56, Va 31 43

Indriyāni (II)—the devas of *Tāmasamanvantara*, so called

Vā 62 39

Indrota—a *Śaunaka* sage who gave succour to *Janamejaya* in his *Aśvamedha yajña*

Br III 68 25, Va 93 25

Irā (I)—a name of *Sarasvatī*

Bhā X 13 57

Irā (II)—a daughter of *Dakṣa* (*Garuḍa* (?) - *Vā P*) and one of the wives of *Kaśyapa*, mother of three daughters *Latā* (creeper), *Vallī* (creeping plant) and *Virudhā* (a plant which grows again after being cut), they became in turn mothers of trees, plants and shrubs, *Latā* created flowerless wild plants standing in sandy regions and also trees with fruits and flowers, *Vallī*, bushes and grass of all kinds and *Virudhā* created *Virudha* group as her issues

Br III 7 459 63 468 M 0 2 and 46 146 18, Va 09 339-42
V1 I 15 125 21 24

Irāgarbhasīras—a son of *Danu*

M 5 18

Irātāt—a son of *Arjuna* by *Ulūpi*

Bhā. IX. 22 32 V1 IV 20 49

Irātātī (I)—a daughter of *Uttara* and wife of *Parikṣit*

Bhā I 16 ■

Irāvati (II)—one of the wives of Rudra

Bhā III 12 13

Irāvati (III)—a R. from the Hīmālayas,¹ sacred to Pitr̥s, a river-consort of fire Havyavāha, in the chariot of Tripurārāṇī²

¹Br II 16 25 Va 45 95 ²M 22 19, 51 13, 133 23,
Br II 12 15, Vā 29 13

Irāvati (IV)—a daughter of Krodhavaśa and wife of Pulaha. In her womb was placed the *andakapāla* by the progenitor and she gave birth to 4 kingly sons (elephants), Airāvata, Kumuda, Añjana and Vāmana

Br III 7 172 289-292

Iravati (V)—a daughter of Krodhā and mother of Airāvata

Va 69 205, 211

Ila—the eldest son of Vaivasvata Manu, born of Putrestī, anointed by Manu going to Mahendra hill for *tapas*, set out for *digvijaya*, when he reached Śaravana gardens where Umā was sporting with Śiva. There was a curse by which a male who entered the garden was turned into a female. So Ila became Ilā. Bewildered Ilā was wandering and was met by Budha, Soma's son. She agreed to be his partner and followed him. Ikṣvāku and his brothers were concerned at their missing Ila and were told by Vasistha of his whereabouts. On Vasistha's advice, Ikṣvāku performed an *Aśvamedha*, as the result of which Ila would be a Kimpurusa for a month and Ilā for the next alternately. As Ilā, she gave birth to Purūravas, the first of the lunar race. In a way Ila was responsible for the two dynasties—solar and lunar

M 11 40-66, 12 1-14

Ilaka—a *madhyamādhvaryu*.

Br. II. 33. 15.

Ilavilā—the daughter of Tṛṇabindu.

Br III 8 37, V₁ IV. 1. 47.

Ilā (i)—Mother Earth; worshipped for gam of bodily strength¹ Waited on Hari,² saved by Hari in the form of Matsya³

¹Bhā II 3 5 ²Ib X 39 55 ³Ib XI. 4. 18.

Ilā (ii)—one of the wives of Rudra.

Bhā III 12 13

Ilā (iii)—the daughter of Vāyu and one of the queens of Dhruva; her son was Utkala.

Bhā IV 10 2

Ilā (iv)—one of Kaśyapa's wives.

Bhā VI 6 25, 28, Vā 1 141

Ilā (v)—the daughter of Vaivasvata Manu, born of sacrificial ritual in his *Aśvamedha*. Seeing her father displeased at her birth, Vasīṣṭha converted her to a male by name Sudyumna. See *Idā*, again by Śiva's curse he became a woman on whom Budha begot Purūravas, after that she became again Sudyumna

Bhā. IX. 1 16, 22, Br III. 60 6, V₁ IV. 1. 9-13, 6 34

Ilā (vi)—the wife of Budha and mother of Purūravas (See *Ila*)

Bhā IX 14 15, M 24 9-10

Ilā (vii)—one of Vasudeva's wives. Mother of Utkalva and other sons

Bhā IX. 24 45 & 49
P 23

Ilā (VIII)—(*Idā*). sprang out of a sacrifice of *Vaivasvata* *Manu* in honour of *Mitra* and *Varuna*, the latter two adopted her as their daughter.

Vā 65 7

Ilā (IX)—the wife of *Tapas* in the *Viśvaśrj* sacrifice.

Vā 2. 6

Ilādevī—in *Vārunī* *Yajña*.

Br III 1 28, Vā 65 29

Ilāpati—a surname of *Kṛṣṇa*.

Br III 36 29

Ilāparṇa—the *Nāga* with the sun in *Nabha* and *Nabhasya* (*Āvanī* and *Purañtāśī*).

Va 52 10

Ilāvarsam—see *Ilāvrtam*

M 12 14

Ilāvarta—a son of *Ṛṣabha*.

Bhā V 4 10

Ilāvṛta—a son of *Agnīdhra* and *apsaras* *Pūrvacitti*, lord of *Ilāvṛtam* (*Sumerumadhyama-Vā P*)

Bhā V 19, Br II 14 46, Vā 33 39, 43, V₁ II 1 16 and 20

Ilāvṛta (*m*) (*varsam*)—the central continent of *Jambūdvīpa*. To its north are mountains *Nīla*, *Śveta* and *Śrngavān*, (*Supārśva-V₁ P.*) and to its south are *Niṣadha*, *Hema-*

kūta and Himalayas . To its east and west are Mālyavat and Gandhamādana (Mandara-V: P) The abode of Śiva He who enters this region would be turned into a woman by the curse of Pārvatī Here Śiva worships the Fourth form of Viṣṇu called Sankarṣṇa by praises¹ Ilāvṛta (s v) was its first king² Here there is no sun³ or moon⁴; people eat wood apple fruits⁵

After Ila who spent here the evening of his life, Bali performed *yajñas* here⁶ Next to Harivaṛsa,⁷ in shape like a bow and lotus coloured, people here eat of jambū and live to 13 000 years⁸ The middle *varṣa* of Jambudvīpam surrounding Meru in extent 9000 *yojanas*, appears like a ball of smokeless fire, on each of the two sides are three *varṣas* or continents,⁹ trees special to the region are *kadamba*, *jambu*, *pippala*, and *vata*, lies between Bhadrāśva and Ketumāla, the forests are *Cantraratha*, *Gandhamadana*, *Vaibhrāja* and *Nandana*, there are besides four lakes¹⁰

¹Bha V 16 7 10 17 15 24 ²Br II 14 49 15 24 33 37
³Ib II 17 9 14 22 ⁴M 113 19 & 30 114 69 135 2 ⁵Va 54
 29 ⁶Va 46 11 15 ⁷Va 114 22 ⁸Vi. II 2 15-26

Ilina—a daughter of Yama, and a queen of Antināra, mother of a number of sons, interested in *Brahmavāda*

M 49 9

Iliṇi—the son of Dasaratha and father of Viśvasaha

V: IV 4 75

Iḷaḷa (I)—A Samhikēya Asura a son of Hrāda and Dhamani Cooked Vatapi for his guest Agastya A follower of Vṛtra in his battle with Indra¹ Got exhausted in *amṛtamathana*² Took part in Devāsura war between Bali and Indra and fought with the sons of Brahmā³ Father of Balvala⁴

¹Br III 6 19 Bha VI 18 15 ²Ib VII 2 4 VIII 7 14
³Ib VIII 10 20 & 32 ⁴Ib X 78 38

Iḷaḷa (II)—a son of Vipracitti

Vi I 21 11

Ilvala (III)—a nephew of Hiraṇyakaśipu

M 6 27

Ilvalantaka—is Agastya

Br IV 37 25 38 8

Isa (I)—a sort of Vatsara and Svarvithi

Bha. IV 13 12

Isa (II)—the month sacred to Tvasta, Atppasi, one of the two months forming the *sarat*

Bha XII 11 43 Va 30 9 50 201 Br I 13 10

Isandhara—a class of people in Śālmāḍvīpa

Bha. V 20 11

Isasri—a queen of Śaradrtu

Br IV 32 34

Iṣumat—a son of Kamsavati and Devaśravas

Bha IX 24 41

Iṣe tvorje tīa vayavastha deīo vah savita punah—beginning of *Yajursamhita*

Va 26 20

Iṣṭaka (I)—bricks used for buildings ✓

M 254*41 269 46

Iṣṭaka (II)—a son of Devāpi

Va 77 237

I

Ikara—the red coloured Manu from the fourth face of the fourteen-faced deva the originator of *ksatram* *

Va 26 35

Ijika—a northern country

Br II 16 50

Idya—a son of Śāvarṇi Manu

M 9 33

Idrk (I)—a name in fourth *maru*. -----

Va 67 127

Idrk (II)—a name in the fifth *marut gana*

Va 67 128

Idrk (III)—a Marut

Br III 5 96 7

Irā—a R mahānadi

Va 108 79

Isa (I)—(Śiva) became Rudra through Lalita's grace¹
—also *Īśana* Image of;² fourth *mūrti* as protecting Āditya³

¹ Br IV 8 8 70 38 40 ² M 261 23 ³ M 265 41

Isa (II)—a *sādhya*

M 171 43

Isa (II)—Viṣṇu

Vi VI 8 60

Isacapam—the bow of Śiva broken by Śrī Rāma

Br III 37 32

Isāna (I)—a boundary hill of Śākadvīpa

Bha V 20 26

Isana (*Īśa*) (II)—a name of Śiva,¹ lord of the N E,² the fourth body of Vāyu or the five vital airs, wife Śivā, son, Manojava and Avijñānagatī³

¹ Br III 24 4' 73, 1, IV 20 51 34 91, 41 6 VI I 8 6
² Va 108 32 ³ Va 27 12 32, 52 Br II 10 11, 41 and 79

Isāna (III)—the name of the tenth Kalpa

M 290-5

Īśānī—a name of Yoga Māyā, a Śakti

Bhā X 2 12 Br IV 44 84

Isita—a *siddhidevi*

Br IV 19 4

Īstvam (I)—one of *Uttama siddhis*

Br IV 36 51

Īstvam (II)—one of the eight *siddhis* of *yoga*, by the division of *yoga* one becomes *Īśa* or God everywhere

Va 13 3 15

Isvara—also *Mahesvara* and *Śankara*, ■ Rudra place of residence ■ Śivapura in front of Brahmāloka, Lord of Trinity,¹ the *Adhīdevata* for the planet Sūrya,² the 26th *tatva* on one view,³ being a small atom is god of love for people, in him are ten characteristics—knowledge, *vairāgya*, *aśvarya*,⁴ *tapas*, *satya*, patience, courage, quality of being seen, kinship to self and dominion, is *maya* or illusory,⁴ the Lord of all world⁵

¹ Br III 3 71, IV 39 120 M 171 39 ² M 93 13 ³ M 3
28 ⁴ Va 101 215, 219, Br IV 2 217 ⁵ Va 4 36 and 42

Īśvārī—a *kalā* of *Viṣṇu*.

Br. IV. 35. 95.

Isa (I)—a *Sudhāmāna* god.

Br. II. 36. 28.

Iṣa (II)—a son of *Autama Manu*.

M. 9. 12.

Īṣikahasta—the *śveta* *Parāśra*.

M. 201. 36.

Ihāsila—*Tāmasa* and *rājasa*, opposites (dualities) coming out of the thighs of *Brahmā*. This resulted in the union of the male and the female; food is the *rasa* of the earth.

Va 8. 39, 48.

U

Ukāra—the fourth face of Brahmā whence came Tāmasa Manu of copper colour

Vā 26 36

Ukāra—Svarita, Bhuva

Va 20 8 9

Ukta—the son of Nemucakra and father of Citraratha

Bhā IX 22 40

Uktha—born from the eastern face of Brahmā

Bhā III 12 40

Uktham—an *yajña* from the south face of Brahmā
(*Uktam-Br P*)

Va 9 50, Br II 8 51 Vi I 5 54

Ugra (i)—a Rudra, son of Bhūta and Sarūpā,¹ an Amṛtābha deva²

¹Bha. VI 6 17 Br IV 34 41, Vi I 8 6 ²Br II 36 53

Ugra (ii)—a Marut of the third *gana*

Br III 11 94, Vā 67 126

Ugra (iii)—a son of Yātudhāna, father of Vajrahā

Br III 7 89 and 92

Ugra (iv)—a manifestation of Śiva, and the presiding deity of *Yajamāna* (*Adhivāsa*)¹ wife Dikṣā and son Santāna;² the seventh name of Mahādeva³

¹M 265 41 Va 27 15 ²Vā 27 55 Br II 10 83 ³Br II 10 16

Ugrā (v)—an *avatār* of the lord in the Gangādvāra in the eleventh *dvāpara* with four sons. ॐ

Vā. 23 152

Ugra (vi)—an Asura.

V₁ V 1 24

Ugrakarman—■ councillor of Bhaṇḍa. ॐ

Br. IV. 12 12

Ugratapas—a son of Gautama; an *avatār* of the 14th *dvāpara*.

Vā 23 164

Ugradamstrī—a daughter of Meru, wife of Harivarsa.

Bhā V 2 23

Ugradrsta—a deva (Aṇṇa).

Vā 31 7, Br II 13 93

Ugradhanvā—one of Bhaṇḍa's councillors. ॐ

Br IV 12 12

Ugraretas—a name of Rudra

Bhā III 12 12

Ugraśravas—surname of Sūta. His discourse on creation to sages of Naimiṣa.

Bhā III. 20 7.
P. 27

Ugrasena (I)—A son of Āhuka of the Kukura family, father of Kamsa and other eight sons. Father of five daughters who were all married to the younger brothers of Vasudeva.¹ King of Sātvatas, Vṛṣṇis, Bhojas, and Dāsārhas.² Hated by his son Kamsa who desired even to kill him and who eventually threw him into prison.³ Enthroned by Kṛṣṇa, after performing Kamsa's funeral rites,⁴ got helpful service from Kṛṣṇa and welcomed him to Dvārakā.⁵ In Kṛṣṇa's opinion Ugrasena was the proper person to wear the jewel Syamantaka, did not press it lest there should be a family feud.⁶ When Jarāsandha besieged Mathurā, Kṛṣṇa stationed Ugrasena to defend the northern gate, was presented with spoils of war including jewels and ornaments. His part in defence against Jarāsandha's third attack on Mathurā. A member of the Yādava *sabhā*, was consulted by Kṛṣṇa as to failure of rains in Dvārakā.⁷ Vāyu fetched from Indra the hall Sudharmā for Ugrasena's use,⁸ attacked Paundraka and laughed at his message. Heard of Sāmba's imprisonment and urged war on the Kurus, order being communicated through Balarāma. According to the Kurus a king only by sufferance.⁹ Ordered the *musala* born to Sāmba to be powdered and thrown into the sea.¹⁰ Sent to Dvārakā for defence after the *Rajasūya*.¹¹ Welcomed Balarāma on his return after a pilgrimage tour.¹² Went to Syamantapañcaka for solar eclipse.¹³ Honoured Nanda.¹⁴ Heard of Vṛṣṇis killing one another and of the decease of Rāma and Kṛṣṇa and bemoaned their loss.¹⁵ Entered fire.¹⁶

¹ Bha IX 24 21 24 5 X 1 30, Br III 71 129 134 212 3 230, M 44 71 74 Va. 96 206 V₁ IV 14 16 21 ² Bha III 1 20
³ Ib X 44 33 1 69 36 34 V₁ V 15 18 18 6 ⁴ Ib X 45 12
V₁ V 21 9 12 ⁵ Bha III 2 22 I 11 16 V₁ V 24 7 ⁶ V₁ IV
13 27 28 107 ⁷ Bha X 50 20 [3] and 41 [50 (V) 32-33]
[51 (V) 25] [52 (V) 15] 57 30[1] ⁸ V₁ V 21 13 17 32
⁹ Bha X 66 [3] 68 13 21 and 34 V₁ V 35 10 14 23 ¹⁰ V₁ V
37 11 12 ¹¹ Bha X 76 7[5] ¹² Ib X 79 29 ¹³ Ib X 82
23 ¹⁴ Ib X 84 59 and 68 ¹⁵ Ib XI 31 15 V₁ V 37 57
¹⁶ V₁ V 38 4

Ugrasena (II)—a son of Parksit

Bhā IX. 22 35

Ugrasena (III)—a Gandharva, presiding over the month of Nabhasya, Āvanī and Purattāsī (Vā P)¹ A Mauneya Gandharva,² in the sun's chariot in the Bhādra-pada month³

¹ Bha XII 11 38, Br II 23 10 Va 52 10 ² Br III 7 1
Vā 69 1 ³ V₁ II 10 10

Ugrasena—a wife of Akrūra, and mother of Devavān and Upadeva

M 45 31

Ugrasenī—a daughter of Ugrasena and wife of Akrūra (s v)

Vā 96 112

Ugra (I)—a sakti

Br IV 44 73

Ugra (II)—a pīśāca kanyā

Va 69 127

Ugrāyudha (I)—the son of Nipa and father of Ksema

Bha IX 21 29

Ugrāyudha (II)—the son of Kṛta (Kārtā the Sāmaga-Va P) of Paurava dynasty Father of Ksema, slew father of Prthuka the Pāñcala Nila

Conqueror of Nipas was engaged in severe austerities for 18,000 years Was served by Janamejaya, son of Bhallāta They were both attacked by Nipas who were unmoved by Ugrāyudha's appeals for peace and protection, then Ugrāyudha asked Lord of Death to destroy them Soon he took pity and asked Yama to save them, and thus led to a scuffle between Yama and the king who got salvation

M 49 59 78 Va 99 182, 191 V₁ IV 19 53 55

Ucchesanadas—a *gana* of *Pisācas*

Br III 7 383

Uccaiśravas—one of the horses born to *Gāndharvi* king of horses,¹ horses born of *Bhadra*²

¹Br III 3 76, 8 10, M 8 8 ²Va 70 10 ²Va 66 73

Ujjanta—(Mt) a mountain in which are the temple of *Yogeśvari* and the *aśrama* of *Vasiṣṭha*

Va 77 52

Ujjayani—sacred to *Lalitāpīṭha*

Br IV 44 97

Ujja(ṣ)anta—a hill in *Bhāratavarṣa*

Br II 16 22, Va 45 100

Ujjanakamaru—the kingdom of

M 121 56

Uñchavrtti—attained permanent fame

Bha X 72 21

Udīrā—sacred to *Lalitāpīṭha*

Br IV 44 98

Udupatī (I)—a *pravara* (*Angiras*)

M 196 14

Udupatī (II)—a surname of *Soma*

Vi IV 6 33

Udurāt—a surname of *Soma*

Br III 51 36

Utanka—a sage, knows the *yoga* power of Hari¹
Pleased by Kuvalayāśva killing Dhundhu²

¹Bha II 7 45 ²Ib IX 6 22

Utathya (I)—the son of Angirasa and Surūpā and father of two sons, Vicitta and Śaradvān, of the Svarocīsa epoch An incarnation, a contemporary of Māndhātṛ

Bha IV 1 35, Br II 32 99, III 1 105 73 90 Va 65 100, 101

Utathya (II)—a Marici god

Br IV 1 59

Utathya (III) a Rṣi by *tapas*, and a *mantrakṛt*, a gotra-kāra¹ came to see Parikṣit practising *prayopavesa*

¹M 145 93 104 196 4 ²Bhā I 19 9

Utathya (IV)—a son of Guhāvara of the 17th *dvapara*,¹ a *mantrakṛt* of the Āngirasa branch²

¹Va 23 177 ²Va 90-101

Utathya (V)—the eldest brother of Brhaspati, wife Mamatā, son, Dirghatamas

V₁ IV 19 16

Utkā—the son of Vaccala and father of Vajranābha

V₂ IV 4 106

Utlaca—a son of Hiranyākṣa and Bhānu

Bha VII 2 18

Utkacā—a daughter of Khaśa

Va 69 170

Utkaceyās—a Rākṣasa *gana* from Utkaca

Va 69 172

Utkala (i) a son of Dhruva by Ilā, a *jīvanmukta*, did not like the throne or the kingdom but gave himself up entirely to penance

Bha IV 10 2, 13 & 10

Utkala (ii)—an asura, and a follower of Vṛtra in his battle with Indra. Took part in the Devāsura war between Bala and Indra, and fought with Mātr̥s or mother goddesses

Bhā VI 10 20, VIII 10 21 & 33

Utkala (iii)—a son of Sudyumna—Ilā. A Lord of Dakṣiṣināpatha (*Utkala* kingdom), a *mantrakṛt* ²

¹Bhā IX 1 41, Br III 60 18, M 12 17, Va. 69 240, B5 19

²M 145 103

Utkala (iv)—a kingdom of Madhyadeśa, noted for Vāmana elephants ¹. The people were *Utkalas* ²

¹Br II 16 42, III 7 358, 60 18, M 12 17 ²M 114 52

Utkalas—the Vindhya tribes ~

Vā 45 132, M 114 54 Br II 16 63

Utkalam—the state over which *Utkala* ruled

Va. 85 19, Br III 60 18

Utkalā—the queen of Samrāṭ, and mother of Marici

Bhā V 25 15

Utkura—a son of Hiranyākṣa

Va 67 67

Utkrstā—a daughter of Khaśa, after whom came the *Autkarsteya gana*

Br III 7 138

Utkrosa—an asura of the sixth tala or the Śrītalām

Va 50 38

Uttanka (I)—a Brahmarshi residing on the Meru slopes, appealed to Brhadāsya of Ikṣvāku line to vanquish Dhundhu (son of Madhu) residing near his hermitage and causing trouble to his peaceful avocations. Kuvalāsya at the bidding of his father Brhadāsya killed the asura and earned the title Dhundhumāra

Br III 6 32 63 34 60 Va 68 31 88 33 60

Uttanka (II)—the Purohita of Māndhātṛ, the emperor and fifth incarnation of Viṣṇu

M 47 243

Uttama (I)—a favourite son of Suruci and Uttānapāda. Was embraced by Dhruva after his return from *tapas*. It was predicted that he would be killed by an Yakṣa in a hunting expedition, and that his mother going in search of him would die by falling into a forest fire. So it happened.

Bha IV 8 9 & 19 9 23 & 48 10 3 Vi I 11 2

Uttama (II)—a son of Priyavrata and a *manvantara-adhipati*. He was Manu the third. His sons were Pavana and others. In his epoch Pramada and other sons of Vasīṣṭha were the seven sages. The gods were Satyas, Vedaśrutas and Bhadras. Satyajit was Indra.¹ According to *Br P* Suśānti was Indra, served as calf to milk the earth in that epoch.²

¹Bha V 1 28 VIII 1 23-24 Vi III 1 6 24 ²Br II 36 3 & 25 37 & 41 37 16 Vi III 1 13-15

Uttama (III)—one of the seven hills of Śālmādvīpa

Br II 19 36

Uttama (IV)—the twenty-first Vedavyāsa

B₁ II 35 122

Uttama (V)—a Bhārgava, and a sage of the Cākṣuṣa epoch

Br II 36 77

Uttama (VI)—the father of Satyas

Va 67 36

Uttama (VII)—a sage of the Cākṣuṣa epoch

V₁ III 1 22

Uttamaka—a Marīci god

Br IV 1 59

Uttamaśloka—surname of Hari

Bha X 1 4, XII 3 15

Uttamā mūrchanā—the presiding deity Paksirāja

Va 86 62

Uttamaujas (I)—stationed by Jarāsandha at the western gate of Mathurā

Bha. X 50 11 [5]

Uttamaujas (II)—a son of Manu Sāvarna II

Br IV 1 71

Uttamauijas (III)—a son of Brahmasāvarni.

Vi. III 2. 28

Uttara—the father of Irāvati and father-in-law of Parikṣit.

Bhā. I. 16 2.

Uttamārnas—A tribe of the Vindhya regions.

Vā. 45 132.

Uttara—a Pravara—sage.

M. 199 17.

Uttara-kuru—traversed by the river Bhadrā; a continent adjoining Meru, in the hill of Suparśva north of Śṛṅga-vat and south of the sea. Here Hari revealed himself as Varāha (*Matsya*, V₁) and mother Earth praised him by Upa-niṣad naming him Yajña and Kratu.¹ Conquered by Parikṣit² Full of milk trees, women-folk excel apsaras; people are born in pair (*mithuna*) and love each other as Cakravāka birds. Here Aila lived for some time with Urvaśi.³ A sacred tīrtha⁴

¹ Bhā V 17 8, 18 34, 39, Br II 15 51, 71-80, Vā. 34 57; 35 44 47 41 85, 42 77, 49 120, V₁ II 2, 14 38, 50 ² Bhā. I 10 13 ³ Br II IV 121, III 59 46, 66 7, M. 83 34, 105. 20, 113. 44, 123. 25, Vā. VI 7 ⁴ M. 13 50

Uttarakośalā—the kingdom of Lava

Vā 88 200.

Uttaragāndhāri—Mūrchanā deity, Vasus.

Vā. 86 68
P. 3

Uttarapañcāla—the kingdom to which Purañjana went through the entrance Devahū, allegorically *Nivṛttiśāstra*

Bhā IV 25 51, 29 13

Uttarapanthā—the road to Heaven, also *Uttarapatha*, also *Uttaramārga* consisting of *Nāgavīthi*, *Gājavīthi*, and *Aśravatīvīthi*

Br II 27 124, 35 112, III 3 49

Uttaramandrā—a loud but slow manner of singing, the presiding deity of this is Dhruva

Va 86 40, 56

Uttaram svetam—the kingdom of Harinmān

Va 33 43

Uttaramānasa—a sacred lake

M 121 69 Va 111 4

Uttaramānasam—the lake beyond Mānasa, worship Sūrya god

M 121 69 Va 111 4

Uttaramārga—see *Uttarapanthā*

Br III 1 49

Uttaramālīkā—a goddess following Revatī

M 179 72

Uttarā (1)—the name of an asterism

Va 82 7

Uttarā (11)—the daughter of Matsya king Virāta, and queen of Abhimanyu Mother of Parikṣit ¹ Aśvathāma wanted to destroy the child in her womb, and sent out flaming arrows Pursued by them, Uttarā invoked Kṛṣṇa's help, who protected her by his Sudarśana to ensure the continuity of the Kuru line ² One among the party that welcomed Vidura ³

¹ Vā 99 249, Bha I 10 9 10, IX 22 33, III 8 17 ² Ib I 8 8-15, 12 1, III 3 17, ³ Ib I 13 4, V, IV 20 51-2

Uttarāpatha (c)—the country, north of the Vindhya, had Kārūṣas as kings, ¹ in charge of 50 sons of Ikṣvāku beginning with Śakuni

Bha IX 2 16, Br III 63 10, Vā 88 10 ² V, IV 2 13, Br III 63 90, Vā 88 9

Uttarāyana—when moon is there the sun becomes *nīca*, commences with Tapa or the month of Māṣi, ¹ auspicious for death. ²

¹ Vā 50 135 and 20 51 72, 53 74, 61 101 ² Bha I 9 29

Uttarārka—the sun at Gayā

Vā 109 21

Uttarāsādha—an asterism

Vā 82 11

Uttareśvara—The name of the Lord enshrined and worshipped by the Bāḍavas

Vā 60 71

Uttānapāda (i)—son of Svāyambhuva Manu and Śatarūpā: Brother Priyavrata. Father of Dhruva,¹ a devotee of Hari. Amśa of Vāsudeva.² Had two queens Sunīti and Suruci. The former's son was Dhruva, and the latter's Uttama. Suruci and her son were more beloved of the king. Once when Dhruva ascended his father's lap, Suruci scolded him and asked him to propitiate god to be born of her. Heard that his child of five had gone to the forest with his mother, from Nārada, and regretted his action. Was assured by the sage that he would return with glory to his line.³ Obligated to Hari.⁴

¹ Bhā. III. 12. 55; 14. 5; 21. 2; IV. 1. 9. Br. I. 1. 57; II. 9. 41; 29. 63; 30. 39; M. 4. 34; 143. 38; Vā. I. 66, 123; 10. 16; 52. 92; 57. 57; 104. 122. ² Bhā. IV. 8. 7. ³ Bhā. IV. 8. 8-13, 65-69. M. 125. 5; 127. 22. Vā. 51. 6. ⁴ Bhā. IV. 21. 28; 31. 26; V. 17. 2.

Uttānapāda (ii)—a son of Atri in the Cākṣuṣa Manu line; wife Sūnṛtā, a daughter of Dharma. Had four sons and two daughters.

Br. II. 36. 84-90; Vā. 62. 72.

Uttānabarhis—a son of Śaryāti.

Bhā. IX. 3. 27.

Uttālatālabhettā—is Kṛṣṇa.

Br. III. 36. 28.

Uttānam—on the part of a king could overcome even fate; Daiva and Kāla supplement one's efforts. ²

M. 221. 3-12.

Utpatti—creation described.

Br. II. 19. 188-190.

Utpalaśekhara—a dānava king.

Br. IV. 29. 123.

Utpalākṣī—the goddess enshrined at Sahasrākṣa

M 13 34

Utpalāvatī—R from the Malaya hill

Br II 16 36 M 114 30, Va 45 105

Utpalāvartaka—a tīrtha sacred to Lolā

M 13 45

Utpāta—Evil portents at birth of Hiranyākṣa and Hiranyakaśipu,¹ a list furnished;² may be of earth, atmosphere or *divya*, counteracted by propitiatory ceremonies³

¹ Bha III 17 3-15 ² M 163 38-52 ³ M, Chapters 228-238

Utsarga—a son of Mitra and Revatī

Bha VI 18 6

Utsaha—a son of Nārāyaṇa and Śrī

Va 28 2

Utsuka—a son of Balarāma

Va 164

Uda—a Bhavya deva

Br II 36 71

Udaka (i)—the son of Aranya and brother of Vārūṇī, attained Varunahood

Br II 36 104

Udaka (ii)—a measure of seven *Prasthas*

Va 100 215

Udaka (III)—a sage insulted by Asura Dundhu whom Kuvalayāśva killed

V₁ IV 2 40

Udaka(ya)—a woman in her periods of any caste is considered impure for four days

Br III 14 87 8 Va 79 24

Udaksaya—the son of Bhīma wife Viśālā had three sons

Va 99 162

Udaksena—the son of Viśvaksena and father of Bhalalata (Bhallabha-V₁ P)

M 49 59 Va 99 181 V₁ IV 19 46 7

Udaksvana—(Burnouf—Udaksena) the son of Viśvak-sena and father of Bhallada

Bha IX 21 26

Udagayanam—Uttarayana

Va 57 13

Udagrajas—Kāśyapagotrakaras

M 199 2

Udanka—the son of Vasumitra and father of Pulindaka

V₁ IV 24 35

Udaya—a Mt of Śakadvīpa golden in colour

M 122 8 163 69 Vā 49 78

Udayagiri—a Mt the chief hill of Śakadvīpa

VI. II 4 62

Udayana (I)—the son of Śatānika and father of Vihīnara

M 50 86 V₁ IV 21 15

Udayana (II)—the son of Arbhaka and father of Nandivardhana

V₁ IV 24 16 17

Udayādri—(Mt) a hill of Śākadvīpa, limit of Prthu's domain,¹ sacred to Agastya²

¹Bha IV 16 20 Br II 19 84 5 ²Va 108 46

Udayāstamayam—the rising and setting of the sun, as determining the east and west directions

Va 50 103 7

Udayi—the son of Darbhaka, ruled for 33 years, founded the city Kusuma on the southern bank of the Ganges in the fourth year of his reign (*Udayi-Va P*)

Br III 74 132 Va 99 318 9

Udarenu—a sage

M 198 18

Udarasi—a son of Devaki killed by Kamsa

Br III 71 175

Udasravas—a son of Cāriṣṇu-Vasiṣṭha

Va 62 46

Udana (I)—a vital air

Bha II 2 20 IV 4 25

Udana (II)—a Tuṣita god

Br III 3 19, Va 66 18

Udana (III)—the name of the 13th *kalpa*

M. 290 6

Udana (IV)—a mindborn son of Brahma in the 21st *kalpa*

Va 21 47

Udayu—a son of Devaki and Vasudeva killed by Kamsa

VI. IV 15 26 7

Udaradhik—the son of Pracinagarbha and Suvarca In previous birth attained Indrahood by *tapas* wife Bhadra Father of Divamjaya

Br II 36 99 & 101 Vā 62 85

Udavasū—the son of Janaka and father of Nandivar dhana

Bha IX 13 14 Br III 64 6 Va 89 6 VI. IV 5 24-25

Udavaha—one of the seven Maruts

M 163 32

Udavahi—a sage

M 198 18

Udasi (I)—a son of Vasudeva and Devaki killed by Kamsa

M 46 13

Udasi (II)—the son of Vamśaka ruled for 33 years

M 272 11

Udita—one of the ten Supara devas

Va 100 64

Udicî—R a mahānadi

Va 108 80

Udicîr̥tham—next to Dakṣinamanasa in Gayā

Va 111 6

Udicyas—an eastern tribe which Kalki was to conquer

Br III 73 107, Va 58 81, 98 106

Udicya-samagas—pupils of Pauspiṇjī ✓

V₁ III 6 4

Udumbara—a Trayārseya

M 198 20

Udumbaras—belong to Kauśikagotra

Br III 66 70 Vā 91 98

Udumbaravanam—between Śīsira and Patanga hills—
the asrama of Kardama Prajāpati

Vā 38 2 7

Udumlānas—belonging to Kauśika gotra

Va 91 98

Udgala—a Kauśika and sage

Br II 32 117

Udgātrī(ṣ)—a sacrificial priest, created by Viṣṇu,¹ ✓
issued from the mouth of Hamsa Nārāyaṇa, a Sāmaga²

¹Bha. IX 16 21 Hr III 72 29 ²M 167 7 246 12
Va 60 17

Udgāhas—sages

W 200 12
P 29

Udgītha (I)—the son of Bhūman and Ṛsikulyā Begot Prastāva on Devakulyā

Bhā. V 15 6, Br II 14 67, Va 33 56

Udgītha (II)—the son of Bhava

V₁ II 1 37

Udgītha (III)—a son of Devakī, killed by Kamsa Taken back by Kṛṣṇa to Dvārakā, after being seen by his parents went to heaven

Bhā X 85 51-56

Uddaba—a Vāṇin

Va. III 25

Uddālaka—a sage

Va 41 44, 61 25

Uddhava (I)—a pupil of Brhaspati, a friend of Kṛṣṇa, and a minister of Vṛsnis Requested by Kṛṣṇa, he took a message to Nanda and Gopis of Vraja, where he was duly welcomed by Nanda The latter said that he believed with Garga, Kṛṣṇa and Rāma to be gods when Yaśodā narrated Kṛṣṇa's exploits as a child The conversation lasted all night After his morning prayers Gopis surrounded him and asked whether Kṛṣṇa was well and remembered them Uddhava was struck with their devotion and told them of Kṛṣṇa's promised visit in the near future After spending some months when Gopis entertained him on Kṛṣṇalīlā, Uddhava left for Mathurā¹ Went with Kṛṣṇa to Sairandhri's house, and to Akrūra's and returned home² Heard the secrets of Kṛṣṇa's self from him and was a *Haridāsa*³ Went with Kṛṣṇa to Dvārakā, and respected him by holding camara Kṛṣṇa playing dice with⁴ Consulted by him as to the method to be adopted in vanquishing Jarāsandha, suggested the performance of *Rājasūya* by Yudhiṣṭhira and the

¹ Bha X. 46 (whole), 47 (whole) ² Ib X. 48 4 12 and 36

³ Ib IX. 24 67, X. 47 55 ⁴ Ib I 8. 7, 10 18, 13 16 [1] 14 32,

defeat of Jarāsandha resulting in the release of imprisoned kings,⁵ was sent in advance by Rāma to the Kurus to inform them of his visit⁶ Went to see the Paṇḍavas at Upaplāvya⁷ Honoured Nanda⁸ A member of the Yādava sabha Was stationed to defend the E gate of Mathurā when it was besieged by Jarasandha Consulted by Kṛṣṇa on the right detachment of the army⁹ Met Vidura on the Yamunā and was asked about the welfare of his kinsmen Touched deeply by Vidura's query, Uddhava described how the Lord spent eleven years with Balarāma Gopas and Gopis, doing miracles and how he persuaded Nanda to perform *gosava* He narrated the heroic deeds of Kṛṣṇa and the destruction of the wicked Concluded by saying that he would reside at Badarī after the Yādavas as it was the Lord's wish adding that Maitreya had been asked to be the guru of Vidura¹⁰ Narrated to Maitreya the story of Śiva destroying Dakṣa's sacrifice¹¹

Joined Yadus in defeating Paundraka¹² Saw Yadus leaving for Prabhāsa and understanding Kṛṣṇa's mind, requested him to take him also to His eternal abode Kṛṣṇa warned him of the advent of Kālī and asked him to go about always meditating on Hari In the course of the dialogue Kṛṣṇa related the conversation between a Yadu and a Brāhmaṇa ascetic laying emphasis on how the Brāhmaṇa learnt lessons from earth hill air sea archer pigeon and others and regulated life by cultivating detachment Listened to the Lord's discourses on various spiritual topics After being thus well instructed he made Badarī his home to spend the evening of his life¹³

As a lad of five he worshipped Hari without caring even for breakfast¹⁴ He knew the *yoga* power of Hari¹⁵ Of superior *bhakti*

X 69 20 ⁵Ib X 69 27 70 15 45-7 71 1-11 72 15 ⁶Ib X.
68 16 ⁷Ib X. 78 [95 (V) 3] ⁸Ib X 84 68 ⁹Ib X
[52 (V) 15] 50 20 [2] [50 (V) 8 & 12] ¹⁰Ib III ch 1-4
(whole) XII 12 8 V₁ V 37 31 37 ¹¹Bhā. IV 7 60 ¹²Ib
X 66 [2] ¹³Ib XI 40-49 XI 7 1 29 30 1 ¹⁴Ib III 2 2
¹⁵Ib II 7 45 Br III 34 40

Uddhava (II)—a son of Devabhāga

M 46 23

Uddhavāluka—a hell

M 141 70

Udbalāyanas—Kasyapa gotrakāras

M 199 8

Udbhava—a son of Nahusa

M 24 50

Udbhīja (1)—a son of Jyotīsmat, after whose name was Udbhījavarsa

Br II 14 27-28

Udbhīja (II) (c)—a kingdom of Kuśadvīpa—also Udbhīdam.

Br II 14 28, 19 57

Udbhīdam—a varsa after Udbhīta,¹ a varṣaparvata of Kuśadvīpam²

¹ Vā 33 25 ² Vā, 49 52

Udbhīda—a son of Jyotiṣmān, after the country of Udbhīda was named

Va 33 24, V₁ II 4 36

Udbhīdas—a people of the south country.

Vā 45 127

Udbhīrama—a gana in the service of Kubera

M 160 9^a

Udyantaka giri—on the left foot of the śilā, founded by Agastya, Brahmā and Viṣṇu performed severe austerities at the place, offering of pinda at, leads Pitrs to Brahmapura

Va 108 39 43 44

Udvaha—the chief of the third *vataskandha*, situated between the sun and the moon

Br III 5 81 Va 67 116

Udvaha—Four kinds of marriage mentioned *kalakṛita*, *krayakṛita*, *pitṛdattā*, *svayamyuta*. The first is *vesya*, the second is *dāsikā*, the third is *patni*, and the fourth *gāndharva*

Br IV 15 4

Udvāhadhanam—marriage dowry sent by Duryodhana as his daughter's marriage with Samba was approved

Vi V 35 38

Unnata (I)—a son of Dyutimat

Br II 11 9

Unnata (II)—Mt of Kuśadvīpa

M 122 53

Unnata (III)—(Mt) a hill in the Śālmadvīpa

Va 49 33 Vi II 4 26

Unnati—a daughter of Dakṣa and a wife of Dharma give birth to Darpa

Bha IV 1 49 & 51

Unnetā—a son of Pratihartā

Br II 14 66 Va. 33 56

Unnetr—one of the sixteen *Rtviks* for *yajña*, issued from the feet of *Narayana*

M 167 10

Unmatta—a *Bhairava* god

Br IV 19 78

Unmatta bhairavī—a *śakti*

Br IV 34 64 36 25

Unmattodumbarī—a mindborn mother

M 179 18

Unmada—a son of *Nārāyana* and *Śrī* Father of *Saṃśaya*

Br II 11 3

Unmādas—a group of evil spirits,¹ a class of *dāityas*²

¹Bha X 6 28 ²Ib II 10 39

Unmadanatha—*Śiva* as the Lord of *Unmādas*

Bha IV 2 16

Unmadini—a *mudra śakti*

Br IV 19 66

Upakas—the kingdom of

ML 121 52

Upakṣatra—see *Girikṣatra* and *Kṣatropakṣatra*

VI IV 14 9

Upagupta—the son of *Upaguru* and an *aṃśa* of *Agni* Father of *Vasvananta*

Bhā IX. 13 24-5

Upaguru—the son of Satyaratha and father of Upagupta.

Bhā IX. 13. 24

Upacārakas—sixteen kinds for a ritual described.

Br. IV. 43. 12-46.

Upaciti—a daughter of Marici.

Br. II. 11. 12.

Upacitra—a son of Vasudeva and Madirā.

Br. III. 71. 172.

Upacitrā—a daughter of Madirā.

Vā III 170.

Upadanī—a daughter of Svarbhānu.

Vt I 21 7

Upadāta—a son of Trasu

Vā 99 132

Upadānavī (i)—a daughter of Vaiśvānara, and wife of Hiranyākṣa.

Bhā VI 6 33-4

Upadānavī (ii)—a daughter of Sadasya (Yama-Vā P) Mother of Duṣyanta.

Br III 6 23 25, Vā. 68 23, 24

Upadānavī (iii)—a daughter of Maya, mother of four sons through the son of Ilinā

M. 6 21, 49 10

Upanayana—a ceremony for twice-born castes,¹ of Sagara,² of Kṛṣṇa and Rāma³

¹ V₁ III 9 1 ² V₁ IV 3 37 ³ V₁ V 21 19

Upandhī—a son of Bhadrā and Vasudeva

V₁ IV 15 21

Upanisads—essence of in Śrutigītā

Bha X 8 45, 45 33 87 43 XII 6 41, Br I 1 170, IV 4 72, V_a 1 200, 6 22, 20 25, 30 231, 97 158

Upaplāvya—reached by Pāṇdavas after defeating Kurus in cattle-war (*gograha*)

Bhā X 78 [95 (V) 2]

Upabarhāna—the name of Nārada in a previous birth born as a Gandharva. Looking pleasant he spent all time in women's company. His wrong behaviour was discovered in the sacrifice of the gods and he was cursed to be born a śūdra. He took birth as a dāsi's son, and by proper conduct, became the son of Brahmā

Bha VII 15 69 73

Upabarhina—a hill of Krauñcadvīpa

Bhā V 20 21

Upabindu—belonging to Ārṣeya pravara (Angīras)

M 196 ■

Upabimba—a son of Bhadrā and Vasudeva

Br III 71 173 V_a 96 171

Upamangu—a son of Gāṇḍinī

V_a 96 110

Upamadgu—a brother of Akrūra, father of n number of sons and n daughter Sutārā (The Cal Edn & Wilson's trans make Upamadgu, the brother of Sutārā and her brothers)

Vi. IV 14 8-9

Upamanyavah—the descendants of Upamanyu, son of Vasu

Va 70 88

Upamanyu—a Śrutarṣi and a *madhyamādhvaryu*, son of Vasu, after him came the group of Aupamanyus

Br II 33 3 & 15, III 8 98 Va 70 89

Upamā—the Goddess in Brahmaksetra

Va 59 130

Upamaya—a son and commander of Bhanda

Br IV 21 84, 26 49

Upayas—Śveta Parāśara group

M 201 36

Upayāyi—certain kinds of *homas* in n sacrifice whose devas are *Sudharmanah*

Va. 100 105

Uparāgas—Eclipses rituals during, worship of the guardians of the different directions, gifts especially in Amarakantaka best, eligible for *śraddha*

M 17 11 18 22 67 1 25 82 25 83 11 188 85 & 95 193
53 and 54 Va 78 3-4

Uparāgā—a śakti

Br IV 32 13

Uparicara (Burnouf—*Uparica*)—A Vasu Son of Kṛtṛ (Kṛtaka-Vṛ P) Father of Bṛhadratha and other sons

Bha IX 22 5 Vṛ IV 19 80-81

Uparimandala—a Bhārgava gotrakara

M 195 25

Upaskara—broomstick, pregnant Diti (woman) not to sit on

M 7 38

Upalapas—a group of sages

M 200 9

Upalambha—a son of Akrūra

M 45 29

Upavāhyakā—a daughter of Bhajamāna

Br III 71 3

Upavira—a class of Piśācas, generally in the burial ground wear barks of trees

Br III 7 378 ■ 382 392 Va 69 264 and 273

Upasloka—Father of Manu Brahmasāvarṇi

Bhā VIII 13 21.

Upasanga—Had two sons Vajra and Samkṣipta

ML 47 22

Upasanga—a son of Vasudeva, killed by Kamsa

Va 96 178

Upasamhāra(pāda)—the fourth pāda of the Purāna

Br I 1 38, IV 4 43, Va 4 13, 103 44, 104 2

Upasargas—accidents to *yoga* are the results of *satva*, *rājasa* and *tāmasa* *gunas*

Va 12 5 6

Upasunda—a son of Nisunda

Va 67 71

Upastheya—see *Ajāikapat*

Br II 12 25

Upastheyas—a number of Agnis, all sons of Samśya Agni

Br II 12 26

Upahārīnī—a Brahmarākṣasi

Va III 134

Upahūta—sons of Angiras, brought up by Sādhyas, a class of Pitrs in the *Marīcigarbhaloka*, *Somajas* and *Somapas*. Their mind-born daughter is *Yasodā*, mother of *Khatvāṅga*

Br II 28 18, III 10 89 90 Va 73 39-41

Upakarmesti—the first ritual of the *yāga*, as part of the *Yajña Varāha*

Va 6 21

Upākhyānam—a feature of the Purāna Legends in general

Br II 34 21, Va III 6 15

¹*Upāyās*—seven in number *Sama*, *Bheda*, *Danda*, *Dana*, *Upekṣa*, *Maya* and *Indrajālam* Acts done with *upayas* become fruitful

M 222 13 Va 62 158

Upavṛddhi—an *Ekārṣeya*

M 200 5

Upasanaṁvidhi—for those purified by karma

Va 104 15

Upāsangu(dhara)—a son of *Devaraksitā* and *Vasudeva* Had two sons

Br III 71 181 258 M 46 16

Upekṣa—one of the *Upayas* of a king

M 222 2

Upendra—a manifestation of *Harī* born of *Aditi* and *Kaśyapa* He was known as *Vāmana* because of his short stature¹ Anointed by gods as the Lord of all worlds Helped *Indra* his elder brother in the administration of his kingdoms² Knew the *yoga* power of *Harī*³ and was invoked by *gopas* for the protection of the baby *Kṛṣṇa*⁴ Had a son *Brhatśloka* through *Kṛti*⁵ Also known as *Urukrama* A son of *Diti*⁶ *Kṛṣṇa* crowned by *Indra* as the *Indra* of cows, urged by the speech of *Gava*, perhaps the cows of heaven like the *Kāmadhenu* at that time the cattle delighted the earth with milk⁷

¹Bha X 3 42 V 24 24 VI 6 39 Va 98 84 Br III 21 59 73 84 ²Bhā VIII 23 23-25 ³Ib II 7 45 5 30 IV 2 18 ⁴Ib X 6 22 and 23 ⁵Ib VI 18 8 ⁶M 146 III 244 26-8 ⁷Vi V 12 12-15

Upendradatta—surname of *Suka*

Bha II 7 45

Upodghāta(pada)—the third part of the Purāna¹ represents dvāpara yuga and is of 2004 śloka²

¹Br I 1 39 III 1 1 IV 4 43, Va 4 13 65 2 103 44

²Va 32 62

Ubhayajataka—a Pravara of the Bhārgavas

M 195 31

Ubhayasprstih—R of Śakadvīpa

Bha V 20 ॐ

Uma (1)—worshipped for a happy family¹ Her splendour² Also known as Ambikā, also Rudrāni³ In the forest of Sukumāra⁴ Consort of Śiva, also Gauri, originally Dakṣāyani, daughter of Menā and Himavān Original name Aparnā Her garden a śakti⁵ The world of Adhīdevatā for the planet Soma⁶ Festivities at her birth⁷ Going with her father to Śiva's house, they met Ratī weeping on the way She said that Śiva had burnt down her husband On this Umā's father did not like the idea of giving his daughter to such an ill-tempered person Umā requested permission to do penance and was allowed Indra at this time thought of the seven sages to bring about Śiva's marriage with Uma The sages were satisfied of her steadfast love to Śiva and had his consent for the marriage, celestial women dressed Umā, as also the god Śiva, amidst divine music, the couple went to the city of Mahāgiri-nagara and Brahmā officiated as priest After the marriage they left for Mandaragiri⁸

Once Umā made a doll with elephant face and dropped it in the Ganges It became a huge figure and was claimed as son by Umā and the Ganges respectively⁹ Then Umā

¹Bha II 3 7 ²Ib VIII 7 33 VI 17 36 ³Ib VIII 18 17, III 12 13 ⁴Ib IX 1 25 XII 10 4 ⁵Br II 25 17 26 44 III 9 1 10 13 and 26 41 17 and 55 60 21 and 27 IV 44 84 N II 18 9 23 5 Va 71 2-5 ⁶M 84 9 93 13 132 18 7 M, 154 93-108 ⁷M 154 276-496 ⁸M 154 502 505

grew a tender *Aśoka* plant when *Brhaspati* and others told her that she would have a real son and that trees and dolls were no satisfaction,¹⁰ once she heard a yell of noise and was told of the play engaged in by *Ganas*, and then her eyes attracted *Viraka*. She expressed to *Śiva* for a son like *Viraka*. *Śiva* asked her to have him as her child. He was sent for and nursed by *Umā*.¹¹

Touched by Goddess of Night, she became black in colour. *Śiva* found fault with her and after reproaching him with his past deeds, she left him for penance. *Viraka* appealed to her when she said she would return as *Gauri*. She asked *Viraka* to see that no lady entered her harem. Meanwhile *Aḍi* son of *Andhakāsura* entered *Śiva*'s abode in the guise of *Umā* but was slain by *Śiva*. Hearing from *Vayu* that a lady entered her home, she cursed *Viraka* to be born on the earth, out of her rage came out a lion which *Brahma* gave to the Goddess of Night, who was asked to leave *Umā* for the *Vindhya* hills. Now *Umā* became *Gauri* and entered *Śiva*'s abode when *Viraka* stopped her, as he did not at first recognise her. Convinced of his mother's identity he requested her to recall her curse and was assured of a place in *Devagana*.¹²

While *Uma* was sporting with *Śiva* *Agni* entered the harem in the form of a parrot. Noticing this *Umā* left the bed and *Śiva* made *Agni* drink his *vīrya*. Out of the scattered *vīrya*, there sprang up a beautiful pond where the six *Pleiades* bathed and took water in a lotus leaf. Blessed by them the *Devī* got the *garbha* and out of her left side came out *Subrahmanya*.¹³

Going through the *Udyānam* again *Śiva* spoke to her of the greatness of *Benares*.¹⁴ *Sati* in previous birth.¹⁵

¹⁰ M 154 506-510 ¹¹ M 154 522 555 ¹² M 154 588 chap 155-58. ¹³ M 158 24-48 Va 72 (whole) ¹⁴ M 180 20 79 181 6-8 191 113 193 46 ¹⁵ Vā 30 71, 54 20 55 42 Br II 12 77

Umā (II)—the goddess enshrined at *Vināyaka*

Umātunga—a locality fit for performing *srāddha* [^]

Br III 13 87 88, Va 77 81 82

Umāpati—surname of Śiva (Śankara), worship of,¹
destroyer of *Daksayajña* ²

¹ Bhā X 52 43 M 185 24 274 15, Vi V 33 40 and 45
² Va 25 2

Umāmaheśvara—to be worshipped in *Ādityasayanam*.
Image of, worship of, either four or two hands, three eyes,
clad in elephant's skin, surrounded by Jaya and Vijaya, and
also Kārtikeya and Vināyaka

M 55 ■ 60 42 64 22 260 11 21

Umavanam—in Kailāsa where Śankara assumed
Ardhanarīśvara form ¹. Once Umā requested her lord that
whoever might enter her hermitage should be converted to
womanhood and that Śiva himself must become a woman
in form hence all the creatures in the great forest became
women. Once Sudyumna came on a hunting tour to the
place and became a woman ²

¹ Va 41 36 ² Va 85 25 8

Umavrata—a *ṛtvik* at the *yajña* of Brahmā

Va 106 39

Umjika—a son of Yadu

Br III 69 2

Urakāma—the son of Aśmaka

Vā 88 178

Uragas—a mythical tribe,¹ brothers of Narmadā, *māyās*
relating to ² Kingdom of,³ see *Nāgas* ⁴

¹ Bhā II 6 43 10 38 Br IV 1 155 4 2 M 5 1 6 29
23 39 Va 31 12 34 55 38 5 47 47 100 139 106 55 112 43
² Bhā IX 7 2 X 55 23 ³ M 121 48 ⁴ Vi II 5 12

Uragabandha—see *Nagapāsa*.

V₁ I 20 4

Uragāriketana—Kṛṣṇa

V₁ IV 13 114

Urageśvaras—Lords of Nāgas, (also *Pannagādhipatis* and *Uragapatis*)

V₁ IV 3 5

Uranaka—a ram, Urvaśī loved two and brought them up when she was with Purūravas

V₁ IV 5 44

Urahsamkīrṇa bhaumakas—a Janapada of the Bhadrā

Va 43 21

Uru—a son of Bhautya Manu

Br IV 1 114

Urukrama—a surname of Hari See *Upendra*

Bha IV 12 28 VII 11 1 XI 5 26

Urukriya—the son of Brhadrana and father of Vatsa-vṛddha

Bhā IX 12 10

Uruksaya—the son of Brhadbala, a sage no marriage alliance with Angiras

M 196 29 271 4

Uruksava—the son of Āhārya, wife⁵ Viśālā, father of three sons

M 49 38 9

P 31

Uruksavas—the Ksatriya sons of Uruksava, who became Brāhmanas and the best maharsis among Kāvyaś 11

M 49 40

Urugāya—a surname of Hari

Bha. X 6 23, XI 5 26

Urugambhīrabuddhi—a son of Indrasāvarṇi

Bha VIII 13 33

Uruvalka—a son of Ilā and Vasudeva

Bhā IX 24 49

Urūśravas—the son of Satyaśravas and father of Devadatta

Bhā IX 2 20

Urusrnga—a boundary hill of Śākadvīpa

Bha V 20 26

Urva—the son of Rūpumjaya and father of Tṛigma

Vi IV 21 13

Urvarivān (I)—a son of Pulaha and Kṣamā

Br II 11 31

Urvarivān (II)—a son of Sāvarṇi Manu

Vi III 2 19

Urvaśas—the kingdom of

M 121 47

Urvaśi (I)—an apsaras born of Nārāyana, worshipped for success in love affairs¹ While she was plucking flowers in Badarī āsrama Mitra and Varuna saw her, when she gave birth to Agastya and Vasistha² Satyadhrti saw her, and she was mother of Śaradvata³ Heard of the beauty of Purūravas from Nārada, when she came to the earth due to a curse of Mitra and Varuna, and gave enjoyment to him so long as he satisfied her two conditions—keeping her two sheep safe, and not showing himself naked before her except in sexual intercourse When after 64 years she saw him naked one day, she left him He looked for her and saw her at the R Sarasvatī playing with her friends At his request she promised a day's enjoyment with him every year On her advice he prayed to Gandharvas, and got an Agnīsthāli Mother of six sons by Purūravas⁴ Returned to Heaven⁵

The Goddess enshrined at Badarī⁶ When she danced before Indra, she forgot her *abhinaya* and was cursed by Bharata to become an invisible creeper for 55 years on the earth During that time Purūravas was in the guise of Paisāca After the lapse of the period she bore him 8 sons⁷ In the *sabha* of Hiranyakaśipu⁸ Mother of six sons by Aila⁹ Also *Urvaśi* (s v)

¹Br III 7 16 Bha II 3 6 ²Bha VI 18 6 IX 13 6,
M 201 25 29 V₁ IV 5 11-12 ³Bha IX 21 35 V₁ IV 19
65 ⁴Bha IX 14 16 42 15 1 XI 26 4 5 and 25 Br III 66
46 66 4 5 Va 2 16 91 4 V₁ IV 6 35 78 ⁵Bhā XI 4 15
Br IV 33 18 ⁶M 13 49 ⁷Ib 24 12 33 ⁸Ib 161 25
⁹Va 90 45

Urvaśi (II)—The Apsaras presiding over the month of Saha¹ With the sun in the Hemanta,² in the sun's chariot in the *Margaśīrṣa* month,³ a *Brahmaśālinī*⁴

¹Bhā XII 11 41 Br II 23 18 ²Br I 2 16, Vā 52 18,
M 126 19 ³V₁ II 10 13 ⁴Br II 33 18

Urvaśi (III)—An Abhira *kanyā* who observed the *Bhīmadiśādaśī*, and became *Urvaśi*

Urvasipulinam—A tirtha sacred to Pitrs

M 22 66

Urvasiramana—a lsetram in Prayaga

M 106 34

Urvī—see *Bhumī* or *Prthvī*, extent 500 million *yojanas*, foremost of all elements and mother of all beings, depth below the surface is 70,000 *yojanas* consisting of the seven regions of *Pātala*

V: II 4 96 7, 5. 1 2

Urvisa—*Bhārabhuti*, a *varamūrti*

Br IV 44 49

Uluka (i)—the son of *Bala*, and a righteous person, Father of *Vajranābha*

Br III 63 205

Uluka (ii)—a son of *Hiranyākṣa*

M 11 14

Uluka (iii)—a son of *Sahisṇu* of the 26th *dvāpara*

Va 23 213

Ulūka (iv)—a son of *Somaśarma*, an *avatār* of the Lord

Va. 111 216

Ulūka (v)—a *Vidyādhara* chief in the *Venumanta* hill

Va 39 38

Ulūkas—son of *Bhāsi*, owls as children of *Śukī*,¹ of *Tāmrā* line²

¹Br III 7 455 M 11 31 237 12 240 18 ²Vl I 21. 16

Ulūkayā—a son of Dhūminī, sister of Bhaṇḍa, served as a commander Bhaṇḍa, and killed by ॥ Devī of Lalitā

Br IV 21 84, 28 6, 38 and 100

Ulūkikā—Life sucked out by infant Kṛṣṇa

Bha II 7 27

Ulūkī—a mindborn mother

M 179 15

Ulukhala (I)—the mortar, pregnant Diti not to sit on,¹ child Kṛṣṇa tied to by Yaśodā²

¹ M 7 38 ² Vi V 6 14 and 16

Ulūkhala (II)—a *lekha* on this wooden mortar and the honouring of *Uḍapātra* are details of the *śrāddha* connected with the *Āśvalāyanins*

Vā 75 28

Ulūkhalas (*Ulūkhalā*) a group of *Piśācas* (also *Ulu-khalikas*)—Hidden eyes and long tongues, wearing *Ulūkhala* for ornaments

Br III 7 378 and 393 Vā. 61 46, 69 274

Ulukhalaka—a pupil of Kṛta

Br II 35 52

Ulūkhalikas—see *Ulūkhalas*

Br III 7 382

Ulūta—a northern kingdom.

Br II 16 48

Uluṣas—Trayūrṣeṣas

Sl. 198 5.

Ulūpī—the queen of Arjuna and mother of Irāvān¹ A
Nāgakanyā²

¹Bha IX, 22 32 ²V₁ IV 20 49

Ulkacā—a daughter of Khasā and a Rākṣasi

Br III 7 138

Ulkamukha—a Rākṣasa having his city in the third
talam (Vitalam-Va P)

Br II 20 29, Vā 50 28

Ulkāmukhī—a mindborn mother

M 179 24

Ulbana—one of the seven sons of Vasistha and Ūrjā

Bhā IV 1 41

Ulbam—womb of the anda, became cloud

M 2 33

Ulmuka (I)—a son of Cākṣusa Manu and Naḍvalā
His queen was Puskarinī Father of six sons

Bhā IV 13 16 17

Ulmuka (II)—a friend of Jarāsandha, who was station-
ed at the eastern gate of Mathurā when it was besieged

Bhā X 50 11 [2]

Ulmuka (III)—a son of Balarāma (Baladeva) and
Revatī, fought with his kinsmen at Prabhāsa, deluded by
Kṛṣṇa

Bhā XI 30 17, Br III 71 166, V₁ IV 15 20 V 25 19

Ullekhanam—thrice for Pitrs and once for gods

Vā 75 16

Uśadratha—the son of Titiksu, a famous king of the east

Br III 74 25, Vā 99 25

Uśanas (I)—a son of Dharma (Performed a hundred *Aśvamedha* sacrifices) Father of Rucaka

Bha IX 23 34

Uśanas (II)—the son of Bhava and Dhātṛī (*Osā-Vā P*).

Br II 10 77, Vā 27 50

Uśanas (III)—a son of Suyajña, and a performer of 100 *Aśvamedhas*, father of Marutta

Br III 70 23-4, M 44 23

Uśanas (IV)—The preceptor of the Daityas and Asuras,¹ on Śisumārakakra,² disciple of the father of Brhaspati and leader of a side of Soma (Pārsni);³ father of Devayānī, by his curse Yayāti could not enjoy his youth to the full and hence requested his sons to give their youth in exchange for his old age⁴ Praised Amarakantakaksetra,⁵ a sage,⁶ see Śukra

¹ Vā. 3 5, 62 80, Vā 65 74 ² Bha V 23 7 ³ Vā 90 30
⁴ 65 84 93 30, 103 89 ⁵ Vā 77 14 ⁶ Vā 30 85, 59 90

Uśanas (V)—a son of Gokarna, the *avatār* of the 16th *dāvāpara*

Vā 23 173

Uśanas (VI)—the son of Prthuśravas, performed 100 *Aśvamedhas*

Vā 95 23

Uśanas (vii)—the planet Venus above Budha, above is Angāraka

V₁ II 7 7-8

Uśanas (viii)—the Vedavyāsa of the third *dvāpara*,¹ an author on *Nitiśāstra*,² on the efficacy of *tapas*,³ jealous of Brhaspati joined Candra in the Tārakāmaya war and acted as Pārṣṇigrāha⁴

¹ VL III 3 12 ² V₁ I 19 26 ³ V₁ I 12 98-103 ⁴ V₁ IV 6 12

Uśanas (ix)—the son of Prthutama, he performed 100 *Aśvamedhas*, father of Śitapu

V₁ IV 12 8 9

Uśanā (*Ruśanā-Burnout*)—one of the queens of Rudra
Bhā III 12 13

Uśika (i)—the son of Kṛti, and father of Cedi
Bhā IX 24 2

Uśika (ii)—the twelfth *kalpa*
Va 21 32

Uśigagnī (*potognī*)—a name of Kavi located at Nais-thīya (*Uśirāgnī-Vā P*)

Br II 12 30, Vā 29 29

Uśija (i)—a sage by *tapas*, elder brother of Brhaspati who had sexual intercourse by force with Uśija's wife when pregnant. Hence Brhaspati cursed that son to be perpetually ignorant (*dirghatamas*),¹ Mamatā was his wife.² A pravara of Angiras

¹ Br II 32 99 III 74 36-46 M 49 17 ² M 48 32 196 11

Uśya (II)—a son of Angirasa, hence a branch of Angirasa

Va 65 100, 106

Uśiti—a son of Atharvan Angiras

Br III 1 105

Uśinara—Had Śibi, grandson of Yayāti for son. A son of Mahāmāna, had five queens of rājarsī families, each of whom bore a son, (four sons, Śibi and others, Br P)

Bha I 12 20, IX 23 23 Br III 74 17, M 42 19, 48 15-18, Va. 99 18 19, Vi IV 18 8-9

Uśinaras (I)—a sage who went to Syamantapañcaka for solar eclipse

Bhā X 82 13

Uśinaras (II)—a tribe of which Suyajña was a king

Bhā VII 2 28 X 82 13

Uśirabindu—a mt near Mandara hill, people here felt the influence of Hīranyakaśipu

M 163 87

Uśas (I)—the wife of Vibhāvasu, mother of Vyūṣṭa and two other sons

Bhā VI 6 III

Uśas (II)—Night a mind-born mother

M 179 20, Va 50 161

Uśas (III)—created by Brahmā from his feet,¹ camels belonging to the Tāmra line²

¹ Vi I 5 49 ² Vi I 21 17

P 32

Usā—the daughter of Bāna and granddaughter of Bali got enamoured of Anuruddha whom she saw in a picture and requested her maid to arrange for her marriage with him, she saw Umā dallying with Śiva and asked of her marriage which Umā said will be to him whom she would see in a dream. So she saw Anuruddha in a dream on a *Vaiśākha Śukla dvādaśī*, by the aid of Citralekhā, he was taken to her chamber in secret. Also *Ūsā* (s v).

V₁ V 32 7-30

Usita—and thirty-two other devas from the Sumanasa group.

Va 100 91-2

Ustrakarnas—a tribe

Va 47 52

Ustramukhas—created by Dakṣa.

M 4 53, 6 33

Uṣna (i)—a son of Dyutimat, with his kingdom by name *Uṣna*

Br II 14 22 and 25, Va 33 21-22, V₁ II 4 48

Uṣna (ii)—a region of Krauñcadvīpa

Br II 19 72, M 122 85, Va 49 66

Uṣna (iii)—the son of Nirvaktra

Va 99 272

Uṣna (iv)—the son of Nīcaknu and father of Vicitraratha.

V₁ IV 21 9-10

Uṣnatīrtha—at the Vindhyaś sacred to Abhayā

M 13 42.

Uṣṇā—a *Kalā* that gives energy to Agni.

Br. IV. 35. 83.

Usnik—a poetic metre; a horse of the sun's chariot. §

Bhā III. 12. 45; XI. 21. 41, Br. II. 22. 72, M. 125. 47,
Vā. 51. 65, Vi II. 8. 5

Uṣmapas—a class of Pitr̥s to be given oblation after bath;¹ propitiated every new moon; to them *Kṛṣṇapakṣa* ■ day and *Śuklapakṣa* a night.²

¹ M. 102. 20, 141. 20, Vā. 30. 100, ² Vā. 56. 21, 87

Uhākās—a class of sages.

M. 200. 9.

Usā—the daughter of Bāna and granddaughter of Balī got enamoured of Aniruddha whom she saw in a picture and requested her maid to arrange for her marriage with him, she saw Umā dallying with Śiva and asked of her marriage which Umā said will be to him whom she would see in a dream. So she saw Aniruddha in a dream on a *Vaiśākha Śukla dvādaśī*, by the aid of Citralekhā, he was taken to her chamber in secret. Also *Ūsā* (s v)

V₁ V 32 7-30

Usita—and thirty-two other devas from the Sumanasa group

Va 100 91-2

Ustrakarnas—a tribe

Va 47 52

Uṣṭramukhas—created by Dakṣa

M 4 53, 6 33

Usna (i)—a son of Dyutimat, with his kingdom by name *Uṣṇa*

Br II 14 22 and 25, Va. 33 21-22, VI II 4 48

Uṣṇa (ii)—a region of Krauñcadvīpa

Br II 19 72, M 122 85, Va 49 66

Usna (iii)—the son of Nirvaktra

Va 99 272

Uṣṇa (iv)—the son of Nīcaknu and father of Vicitraratha

V₁ IV 21 9-10

Uṣṇatīrtha—at the Vindhyaś sacred to Abhayā

M 13 42

Ūrjā (vi)—the son of Sudhanvā, the powerful.

Vā. 99. 225.

Ūrja (vii)—one of the seven sages of Śvārociṣa epoch.

Vi. III. 1. 11.

Ūrja (viii)—the son of Śuci and father of Śatadhvaja.

Vi. IV. 5. 30-31.

Ūrja (ix)—a *grāmaṇi* with the sun in the spring.

Vā. 52. 4.

Ūrjavaha—the son of Muni; father of Sanadvāja.

Br. III. 64. 20; Vā. 89. 19.

Ūrjaśrī—a queen of Śaradṛtu.

Br. IV. 32. 34.

Ūrjas (i)—a son of Vasiṣṭha and a sage of the Svārociṣa epoch.

Br. II. 36. 17.

Ūrjas (ii)—one of the ten branches of the Harita group of devas.

Vā. 100. 89.

Ūrjastambha—a sage of the Svārociṣa epoch.

Bhā. VIII. 1. 20.

Ūrjasvatī (i)—a daughter of Priyavrata and Barhiṣ-matī; wife of Śukra, and mother of Devayāni.

Bhā. V. 1. 24 and 34.

Ūrjasvī—a son of Bhautya Manu.

Br. IV. 1. 115.

Ūṛjja—a Sudhāmana god

Br II 36 28

Ūṛjjanta—the sacred hill where was Vasiṣṭha's āśrama

Br III 13 53

Ūṛjā—the wife of Dakṣa.

V₁ I 7 7

Ūṛj(j)ā—a daughter of Dakṣa and wife of Vasiṣṭha, mother of Citraketu and six other sons besides a daughter Puṇḍarikā

Bhā. IV 1 40, X 39 55, Br II 9 52 and 56, 11 39 Va 10 28, 32, 28 34, V₁ I 7 25, 10 12

Ūṛjāvatī—wife of Prāna—a Vasu

Bha VI 6 12

Ūṛjās—one of the 14 ganas of Apsaras, born of Agni

Br III 7 19

Ūṛjita—a son of Kārtavīrya Arjuna

Bhā IX. 23 27

Ūrna (I)—the Yakṣa presiding over the month *Puṣya*

Bhā XII 11 42

Ūrna (II)—(c) a mountain kingdom

M 114 56

Ūrnas—a hill tribe c

Br II 16 67

Ūrnā (I)—the queen of Citraratha and mother of Samrāt

Bhā. V 15 14

Ūrnā (II)—had six sons through *Marīci*

Bhā X 85 47

Ūrnanābha—one of *Danu's* sons

Vā 88 9

Ūrnanābhi—*Trayārseya pravara*

M 197 6

Ūrnayu—a *Mauneya Gandharva* with *Hemanta* son

Br II 23 17, *Va* 52 17, 88 1 *Vi* II 10 14

Ūrnāśas—a *pīśāca* clan

Vā 88 264

Ūrdhvaketu (I)—the son of *Sanadvāja*, and father of

Aja

Bha. IX 13 22

Urdhvaketu (II)—one of the eleven *Rudras*

Va 66 69

Urdhvakēśa—a son and commander of *Bhanda*

Br IV 21 61 26 47

Ūrdhvakesā (1)—a *svara śakti*

Br IV 44 56 and 85

Ūrdhvaga—a son of *Kṛṣṇa* and *Mādrī*

Bhā X 61 15

Urdhvhadrṣṭi—the son of *Śveta* the *Vānara*, and father of *Vyāghra* and others

Br III 7 180, 205

Urdhvapundram—a caste mark on the forehead

Br IV. 38 22

Urdhvbāhu (I)—a sage of the Raivata epoch, a son of Vasistha and Ūrjā

Bhā VIII 5 3, Br II 11 41, 36 62, V₁ III 1 22

Urdhvbāhu (II)—a son of Ūrjā and Vasistha

V_L I 10 18

Urdhvbabhāga of *Anda*—above *Brahmaloka* 4 crores, 11 *nyutas*

Va 101 143

Urdhvamaru—a region of the west watered by *Sindhu*

Br II 18 49, Va 47 46

Urdhvaroman—a hill of *Kuśadvīpa*

Bhā V 20 15

Urdhvasrotas—relates to creation of *Bhauta sarga*, after *Tiryak srotas*, the seventh *mānusa sarga*, the sixth being *datvata*

Br I 5 57, III 7 474 Va 6 48 51

Urdhvāyanas—a class of people in *Plakṣadvīpa*

Bha. V 20 4

Ūrmimālī—an elephant

Br III 7 345

• *Ūrmisādkam*—the six *ūrmis* or waves as obstructing the knowledge of *Brahman*—hunger, thirst, sorrow, stupefaction, decay and death

V₁ I 15 37

Ūrmī—a son of Soma

Br III 3 23, Vā 66 23

Ūrua (I)—the son of Purañjaya, a sage who practised true *brahmacarya*, put his thigh into the fire and churned it with *kuśa* grass, out of that came the fire Aurva, which he gave to Hiranyakaśipu as a weapon

M 50 85 175 23-48, 69-71

Ūrua (II)—a mantrakṛt

M 145 99, 196 26

Urvaśi—born out of the thigh of Nārāyaṇa (See *Urvaśi*)

Va 69 51

Uṣā—(also Uṣā, s v) Daughter of Bāna Her companion was Citralekhā Dreamt one night that she was sleeping with Aniruddha Informed her friend of the dream but could not give Aniruddha's name Citralekhā drew pencil sketches of all gods and men and showed them to her one by one Seeing Aniruddha's she identified him At this Citralekhā flew through air and brought Aniruddha to her room unnoticed by others Uṣā was enjoying his company The guards who got scent of this reported to Bāna who imprisoned Aniruddha In course of time she married Aniruddha and went to his home with the approval of Bāna

Bhā 1 61 23[9] C2 1-35 63 50

Uṣmapas (I)—a Pārāśara clan

Vā 70 87

Uṣmapas (II)—a class of Pitr̥

Br II 27 111, 29 91
P 20

Ūsmayas—a class of Pitrs

Br II 28 23

Ūsmādas—a Parāśara clan

Br III 8 95

Ūsiya—a son of Śveta, an *avatāra* of the Lord

Vā 23 205

Uham—a portion of *Sāma Veda*

Br II 25 72

Ṛkṣa (vi)—a son of Devātithi and father of Bhīmasena
Vi IV. 20 6-7.

Ṛkṣas (i)—the mount where Atri performed penance for the birth of a son, a *kulaparvata* of Bhāratavarṣa¹ To this Kṛṣṇa went in search of Prasenajit, also *Rksagiri* and *Ṛksaparvata* near the Narmadā,² rivers originating from³

¹Bha IV 1 17 ²Bha V 19 16, Br II 16 18 III 70
32, 71 39, Va 45 89, 95 31, Vi II 3 3 ³Va. 45 101, 98 101

Ṛkṣas (ii)—a vānara tribe, born of Mṛgamandā and Pulaha.

Br III 7 174, 319, 22 22, 26 30 & 34

Ṛkṣagiri—See *Ṛkṣas*.

Bha V 19 16

Ṛkṣamandalam—the region of stars

M. 125 36, 246 55

Ṛkṣarajasa —(simply *Ṛkṣa*) is Jāmbavan

Br III 1 58, 71 35

Ṛkṣavanta—Mt occupied by Jyāmagha son of Rukma-kavaca; a *kulaparvata*

M 44 27-32, 114 17

Ṛkṣānti—all of the moon, the road of Rksas in the *mandalam*

Va 50 102, 53 69, 73

5 **Rg Veda**—imparted to Paila by Vyāsa : Paila arranged it in two parts and assigned them to Indrapramati and Bās-kala The latter divided that into 4 *śakhas* which were imparted respectively to Bodhya, Agnimātara, Pārāśari, and Yājñavalkya : But Indrapramati gave it intact to his pupil

Mandukī who taught it to his son who in his turn to his son and so on¹ Served as a horse for the chariot of Tripurari² Present with *pada* and *krama* in *Varun* *Yajna*³ One *matra*⁴ Part of *Visnu*⁵

¹Bha 1 4 21 Br II 34 14 30 Va 32 2 V₁ III 4 8
13 16-25 ²M 133 31 ³Va 65 24 ⁴Va 26 17
⁵V₁ V 1 37

Rca (I)—the Brahmarsh superior to the clan of Pratyangirasa one learned in *Rk* becomes versed in the Vedas

Va 66 78

Rca (II)—from the first face of Brahma

V₁ I 5 53

Rca (III)—the son of Pratyangirasa

V₁ I 15 136

Rci (I)—the wife of Apravana

Br III 1 94

Rci (II)—the wife of Anuha

Va 00 179

Rcika (I)—the son of Nahusi (Aurva) and father of Jamadagni by Satyavati the sage who married Gādhī's daughter by paying a price of a thousand white horses with one black ear (See Satyavati) A *mantrakrti*¹ compared to Dhiṣṇi fire Blessed his wife with a *caru* and his mother in law with another for the birth respectively of a Brahmana and a Kṣatriya son His wife wrongly took that intended for her mother She gave birth to Jamadagni and became converted as Kauśika river² father of two other sons Sunahsepa and Sunahpuccha³ had 100 sons who in turn had 1000 sons—all Bhargavas⁴

¹Bha. I 15 5-11 Br II 13 95 32 104 III 1 95 25 83
²Br III 21 19-22 66 37-40 IV 7 13 34 Va 65 93 91 66-86
³Va 91 66 92 Br III 66 64 ⁴Va 65 92-93

Ṛcika (II)—a son of Śikhandī, an *avatār* in the eighteenth *dvāpara*.

Vā 23 183

Ṛcika (III)—a son of Sutāra the lord of the second *dvāpara*

Va 23 121

Ṛcikatanaya (*Jamadagni*)—the sage presiding over the month of *Iṣa*

Bhā XII 11 43

Ṛjadasa—a son of Devakī and Vasudeva, killed by Kamsa.

V, IV 15 26-7.

Ṛjisaḥ—the 18th *Vedavyāsa*

Br II 35 121 Bha IX, 24 54

Ṛjudāya—a son of Devakī killed by Kamsa

Br III 71 175

Ṛjvi—a *śakti*

Br IV 11 75

Ṛna—is threefold for a *devya*—to gods, to *pitrs* and to sages¹ Vasudeva is asked by sages to perform a sacrifice to please gods²

¹ Va 77 106, 108 76 and 89, 110 60 111 211 and 31 ² Bha X 84, 39-40

Ṛnatīrtha—in the *Narmadā*

M. 191 27

Ṛnapramocanam—a *tīrtha* on the north of the Yamunā, and south of Prayāga

M. 107 20

Ṛnamocanam—a *tīrtha* sacred to Pitr̥s

M 22 67

Ṛnavat—a sage, not to have marital alliance with Viśvāmītr̥s

M 198 19

Ṛta (i)—a son of Cāksusa Manu and Nadvalā

Bhā IV 13 16

Ṛta (ii)—the son of Vijaya and father of Sunaka (Sunaya-V; P)

Bhā IX 13 25-26, Va 89 22 V; IV 5 31

Ṛta (iii)—a Tusita god

Br II 36 12

Ṛta (iv)—a Sukha god

Br IV 1 18

Ṛta (v)—the 12th Manu of the future

M 9 36

Ṛta (vi)—a son of Angiras

M, 196 2

Ṛta (vii)—one of the names of the third Marut gana

Va. 62 43, 67 126

Ṛtañt (i)—a Gandharva with the Śisira sun

Br II, 23 23

Ṛtaṇṭ (I)—a Marut of the second *gana*

Br III 5 93, Va 67 124

Ṛtaṇṭ (II)—a *grāmanī* with the sun in the months of *Maṣī* and *Pangunt*

Va 52 22

Ṛtaṇṭ (IV)—an Yakṣa, residing in the sun's chariot during *Māgha*

V, II 10 16

Ṛtañjaya—the name of Vyāsa in the eighteenth *dīpa* para *Śikhantī*, the *avatār* of the lord

Vā 23 181

Ṛtathyas (*Śāradvatas*)—after king *Śāradvata*, belonging to the family of *Gautama*

Va 99 205

Ṛtadhāman (I)—a name of *Indra* in the epoch of *Rudrasāvarni*

Bhā VIII 13 28, Br IV 1 91

Ṛtadhāman (II)—a son of *Kanka* and *Karnikā*

Bhā IX. 24 44

Ṛtadhāman (III)—the 13th *Manu* of the future

M 9 36

Ṛtadhāman (IV)—*Indra* of the 12th or *Ṛtusāvama* *Manu*.

Vā. 100 95

Ṛtadhīraja (I)—see *Dyumat*

Bhā IX. 17 6

Rtadhvaṇa (II)—a chief *siddha* Goes about the world to impart knowledge

Bhā VI 15 15

Rtadhvaṇa (III)—the name of *Pratardana*

V₁ IV ■ 14

Ṛtanas—a name of the *Varsanādi* or ray of the sun

Vā 53 20

Ṛtam (I)—a god of *Ābhutarayas* group

Br II 36 55

Ṛtam (II)—a name for *samvatsara*, and *Rtus* from *Rtam*

Va 30 21

Ṛtambhara—a R of *Plaksadvipa*

Bhā V 20 4

Ṛtavaka—an *Angirasa* and *mantrakṛt*

Br II 32 107

Ṛtauratas—a class of people in *Sākadvīpa*

Bhā V 20 27

Rtasena—the *Gandharva* who presides over the month of *Saha*

Bha XII 11 41

Ṛtu (I)—a *Sutapa* god

Br IV 1 14

Ṛtu (II)—an *Amitābha* god

Br IV 1 16

P 34

Rtu (III)—wife Samatti, with the sun in the Hemanta

Va 28 31, 52 16

Rtu (IV)—one of the twenty *Sutapa ganas*

Va 100 15

Rtus—six in number,¹ due to the movements of the sun,² representation of *pitrs* and *pitāmahas*,³ sons of Brahmā,⁴ sons of Nimi,⁵ fathers of five *ārtavas*, considered as *pitāmahas* while *ārtavas* are *pitrs*,⁶ duration of each, two months,⁷ three *rtus* make one *ayanam*,⁸ their locale, *masa* and *ardhamasa*,⁹ are Agni,¹⁰ prayed to in *srāddha*,¹¹ sang and danced at the marriage of Umā,¹² characteristics of¹³

¹ Vā 30 4, Br II 13 4 ² Va 3 14 23 106 31 26, 62
48, 66 38, Br II 21 126, 153, 24 57 ³ Br II 13 8, 23 76,
28 16 17, III 1 59, 72 30, Va 30 7 ⁴ Br II 13 12 ⁵ Br
II 13 18 ⁶ Br II 13 18 20, 23 Va 30 18, 24-25 ⁷ Br II
13 17 ⁸ Br II 13 114 ⁹ Va, 30 12 ¹⁰ M 141 14 and 57
¹¹ M 16 39 ¹² M 154 492 ¹³ M 229 13-26

Rtu Lalpa—the sixth kalpa

Va 21 30

Rtukulya—a R. of the Mahendra hill

Va 45 106

Rtudhaman (I)—Sujyoti Agni; in *audambari*

Br II 12 24, Va 29 23

Rtudhaman (II)—Indra of the XIIth epoch of Manu

Vi III ■ 33

Rtuhvaja—a surname of Rudra

Bha III 12 12

Rtuparna—the son of Ayutāyus and a friend of Nala
Taught Nala the secret of gambling and was in turn instruct-

ed in *Aśvavidyā* Father of Sarvakāma called a second Nala, (learnt the secrets of dice from Nala *V: P*)

Bha IX 9 17, Br III 63 173, M 12 46, Va 88 173 74, V₁ IV 4 37 8

Rtuputra—the five *ārtavas*

Va 31 50

Rtupravahana—a Nadiputra and Dhiṣṇi Agni

Va 29 18 26

Rtumat—the pleasure garden of Varuna in the Trikūta A hill

Bha VIII 2 9

Rturagni—a name of *Samvatsara*, brought forth sons, *Rtus*, the latter *ārtavas*—all *Pitrs* and *Pitāmahas*, the five years are *Prapitāmahas*

Va 56 14-15

Rtusavarna—(*Sāvarṇi*) a son of Rudra a son of the 12th period

Va 100 ॥

Rteyu—a son of Raudrāsva and father of Rantubhāra

Bha IX. 20 4 & 6

Rtesu—a son of Raudrāsva and father of Antināra

V₁ IV 19 2-3

Rtvik—the *karma* performed with a view to attain fruits, the performer has a round of births and deaths (*śmaśanam*), even sages were desirous of offspring in the *dvāpara*

Va 50 210-6

R̥thu—a rājarṣi becoming a Brāhmaṇa

¹ Vā 91 116

R̥ddhī (I)—the wife of Kubera, a *Brahmakala*, mother of Nalakūbara

Br III 8 46, IV 35 94, Vā 70 41

R̥ddhī (II)—a deity attendant on Vināyaka

M. 260 55

R̥vidusī—a *śakti*

Br IV 44 85

R̥bhavas—one of the five groups of gods of Cākṣusa epoch

M 9 24

R̥bhu (I)—a son of Brahmā, one of the first two created, the other Sanatkumāra, a *siddha* who knows the *mayā* of Hari.¹ A resident of Tapoloka² teacher of Nidāgha, imparted to him the essence of true knowledge after partaking of meals with him, once again met Nidāgha after 1000 years, initiated him into the mysteries of *Advaita* and disappeared.³

¹ Bhā II 7 43, IV 8 1, VI 15 12 Vā 9 106, 24 79

² Br III 36 6 IV 2 24, 35 and 214 Vā 101 26, 37 and 212, Vā 25 92 ³ Vi II 15 2 34, 16 (whole)

R̥bhu (II)—heard the *Viṣṇu Purāṇa* from Brahmā, communicated to Priyavrata

Vi VI 8 43

R̥bhus (I)—a class of gods resident in Bhuvārloka¹ specially created by Bhrgu to put down the *Pramathas* and other *ganas* in the sacrifice of Dakṣa. Followers of Indra,² of Cākṣusa epoch.³

¹ Vā 101 30 ² Bhā IV 4 33 VI 7 2 10 17 ³ M 9 24

Ṛbhus (II)—gods of the Vaivasvata epoch, came to Dvārakā with other gods to ask Kṛṣṇa to go back to Vāikuntha

Bha VIII 13 4, XI 6 2

Ṛsabha (I)—a sage about whose welfare Arjuna is asked by Yudhiṣṭhira

Bha I 14 31

Ṛsabha (II)—a follower of Vṛtra in his battle with Indra

Bhā VI 10 19

Ṛsabha (III)—a son of Indra and Paulomī

Bhā VI 18 7

Ṛsabha (IV)—a manifestation of Hari in Dakṣasāvarṇi epoch Born of Āyusmat and Ambudhārā, engaged in *dhyānamārga*

Bha VIII 13 20 Va 23 143, 146

Ṛsabha (V)—a son of Kuśāgra, and father of Satyahita

Bhā IX 22 6-7 Vā 99 223

Ṛsabha (VI)—a playmate of Kṛṣṇa

Bhā X 22 31

Ṛsabha (VII)—identified with the sun

Bhā XII 6 68

Ṛsabha (VIII)—the son of Nābhī and Sudevī (Meru-devī according to V₁, Vā & Br P) An avatar of Viṣṇu, eldest of all Kṣatra A *Paramahansa* Had a hundred sons of whom Bharata was the eldest¹ Nine of these became rulers of the nine *dvīpas* of the world Eightyone

of them became addicted to *Karma tantra*, and the remainder nine became sages² Indra grew jealous of him and stopped rains in his kingdom *Ajanābha* But *Rṣabha*, invoked rains by yogic powers³ As king married Jayanti, bestowed on him by Indra, who gave birth to 100 sons Under *Rṣabha*, his kingdom flowed with milk and honey Once he went to control *Brahmāvarta* and proclaimed the importance of self-control and discipline to his sons and to the world at large Installed *Bharata* on the throne, renounced life and became a wandering mendicant Finding the world opposed to his yoga practice he adopted the vow of a python (*ajagaram*) by which he ate, chewed, drank and passed water all lying down By his yogic powers he wandered through *Konka*, *Venka*, *Kutaḥa*, *S Karnāṭa*, and was consumed by forest-fire By listening to his story, devotion to *Hari* was increased His path was followed by *Sumati*,⁴ took to the third *asrama* at *Pulaha's* hermitage and lived there until his death⁵

¹Br II 14 60 62 Bha II 7 10, XI 4 17, V₁ II 1 27,
Va 33 50 51 ²Bha XI 2 15 20 ³Ib V 3 (whole) 4 13
⁴Ib V 4 8-19 chap 5 (whole), 6 6 19, 15 1, Va 33 51 ⁵V₁ II
1 28-31

Rṣabha (ix)—a son of *Angiras*, and a sage of the *Svā-rociṣa* epoch, a *mantrakṛt*

Br III 36 17, Va 59 100

Rṣabha (x)—a son of *Sudhanvan*

Va 65 102

Rṣabha (xi)—a *danava* with *manusya dharma*

Va 68 15

✓ *Rṣabha* (xii)—a *ṛtvik* at *Brahma's yajña*

Va 106 37

Ṛsabha (xiii)—a mountain on the north base of Meru but in Bhāratavarsa, sacred to Hari and visited by Balārāma,¹ entered the sea²

¹ Bhā V 16 26, 19 16, X 79 15, M 163 78 V₁ II 2 30
² M 121 72, Br II 18 75

Ṛsabha (xiv)—an elephant at one of the four cardinal points to maintain the balance of the worlds

Bhā V 20 39

Ṛsabha (xv)—*svara* (auspicious), when heard by a king starting on an expedition, the second of the seven notes of the Hindu gamut

M 243 21, Va 21 34, 86 37

Ṛsabha (xvi)—the fifteenth *kalpa*, here came into being *Ṛsabhasvara*

Va 21 33 34

Ṛṣabha (xvii)—another name for the Sumanā hill of Plakṣadvīpa

Va 42 19, 49 11

Ṛṣabhas—a class of people in Krauñcadvīpa

Bhā V 20 22

Ṛsabha (i)—a R from Vindhya hills

M 114 27

Ṛsabha (ii)—a R from the Ketumāla country

Va 44 19

Rsa—a daughter of Krodhavaśā, and a wife of Pulaha Had five daughters after whom came the *Matra gana*

Br III 7 172 & 413 Va 69 289-291

Ṛṣi (ety)—got the mantras by the pupil of the eye, by observation, by accident and by past and future events Five groups are distinguished *avyaktātma*, *mahanatmā*, (also *mahātma*), *ahamkaratṃā*, *bhūtātṃā* and *Indriyatma*, also *Brahmarsis*, *devarsis*, *Rajarsis*, *maharsis*, *saptarsis*, *Ṛṣikas*—all *mantravits* ¹

Milked the cow Earth when Soma acted as calf, Brhaspati was the milkman, the vessel being the Vedas and the essence *tapas*,² cursed by Mahādeva in the Svāyambhuva epoch and freed from it in the Vaivasvata ³

Agnihotra *Ṛṣis* procreate for the world and establish Dharma in it, live in the *Pitryana* *Grhamedhī* *Ṛṣis*, 88,000, live in the southern path of the sun till the end of the world,⁴ quality of immanence in them, kinds of,⁵ place of 8000 sages ⁶

¹Br II 32 70-95 33 32, 34 35 89 & 95 M 123 20 145
81-89 Va 59 87 ²M 10 16 7 ³M 195 3 ⁴M 124 98 100, 102 4
⁵Vā 5 35, 49 126 59 63 ⁶Br II 7 180

Ṛṣi—*Paramarsī*, *Ṛṣita* *Maharsis*, *Ṛṣikas*, *Ṛṣiputrakas*, *Srutarsis* and *Ṛṣyātī*, ety of

Va 59 79-87

Ṛṣis—blessed *Pṛthu* ¹ Divine ascetics ² Went to *Dvārakā* to see *Kṛṣṇa* ³ Sing in praise of the sun ⁴ Born in the form of cows when *Harī* manifested himself as *Kṛṣṇa* ⁵ (See *Ṛṣi*) The seven of the Vaivasvata epoch were *Viśvāmitra*, *Jamadagni*, *Bharadvāja*, *Śaradvān* *Atri*, *Vasumān*, *Vatsāra* *Kaśyapa* ⁶ Relations of, with gods and *Pitṛs* ⁷

¹Bha IV 15 19 19 18 ²Ib III 20 52-3 VII 8 37 and 43, VIII 5 39 14 8 X 72 8, 74 37 ³Ib XI 6 3 ⁴Ib XII 11. 47 ⁵Ib X 1 23 [1] ⁶Vā 64 24 28 ⁷Ib 21 21

Ṛṣi(ī)las (1)—a kingdom watered by *Hlādinī*

¹Br II 18 54, M 121. 53

R̥ṣi(i)kas (II)—(see *R̥ṣikas*)¹ Sons of sages by several union²

¹Br II 32 91 & 103, 33 27 Vā 47 51 ²M 145 86, Va 59 84 94

R̥ṣikanyā—a *tīrtham* on the Narmadā

M 194 14

R̥ṣika—a R originating from the Śuktimatī

Va 45 107

R̥ṣikulyā—a R in Bhāratavarṣa from the Śuktimat hill (Mahendra—Br, M and V; P)

Bhā V 19 18 Br II 16 37-38 M 114 31 V; II 3 13-14

R̥ṣiya—a *mantrakṛt*, son of Surūpā and a *gotrakāra*

M 145 105, 196 4

R̥ṣitīrtham—a place on the Narmadā Here Trnabindu got rid of his curse

M 191 22 193 13 4

R̥ṣiputras—rearrange the Vedas as *mantras* and *Brāhmanas*, and *vara* and *varna*

Va 58 12 59 84 and 86

R̥ṣiputrakas—sons of R̥ṣikas—composers of *Brahmanas* and the *Kalpa*, authors of *Dharmasāstras*,¹ modify the Vedic texts by introducing changes²

¹Br II 32 93 31 12 22, M 145 87 ²Va 58 12 59 84-86

R̥ṣiprakṛtis—three, *Brahmarsī*, *Devarṣi* and *Rājarsī*

Va 61 80 V; III 11 29

R̥ṣivāsa—a son of Devakī and Vasudeva; killed by Kamsa.

M. 46. 13.

R̥ṣivat—Pañcārṣeya.

M. 196. 50.

R̥ṣya—the son of Devātithi, and father of Dilīpa.

Bhā. IX. 22. 11.

R̥ṣyanta—the son of Upadānavi.

M. 49. 10.

R̥ṣyamūka—a hill in Bhāratavarṣa.

Bhā. V. 19. 16.

R̥ṣyavat—a mt. from which several rivers originate.

M. 114. 23-26.

R̥ṣyaśṛṅga (I)—a sage of the eighth *manvantara*.

Bhā. VIII. 13. 15; VI. III. 2. 17.

R̥ṣyaśṛṅga (*Kaśyapa*) (II)—married Śāntā, the adopted daughter of Romapāda. Superintended the *Iṣṭi* of Daśaratha to propitiate Indra and blessed Daśaratha with issue.¹ The son of a deer, became the plaything of dance, song, etc.² Gave son Caturāṅga to Lompāda-Daśaratha.³ Blessed his son with a son;⁴ one of the seven sages.⁵

¹ Bhā. IX. 23. 8-10.
99. 104. ⁵ Vā. 100. 11.

² Ib. XI. 8. 18.

³ M. 48. 96.

⁴ Vā.

L

Lṛkārikā—a śakti.

Br. IV. 44. 85.

E

Eka—the son of Raya

Bha IX 15 2

Ekakarnas—the kingdom of

M 121 88

Ekacakra—a son of Danu

Bha VI 6 31 Br III 6 7 M 6 19, Va 68 7 V₁ I 21 5

Ekachatra—'one umbrella' of Mahāpadma

Br III 74 140

Ekaṣaṭi—Śudras

M 227 72 82

Ekata—a son of Brahma came to see Kṛṣṇa at Syaman-tapañcaka

Bha X 84 5

Ekadanta—an attribute of Viṅhnesa

Br III 42 8 89 IV 44 66

Ekaparna—one of the three daughters of Mena and Himavan wife of Asita (Sita—M P) and mother of Devala performed penance under a banyan tree, lived on a single leaf once in every 2000 years

Va 72 7 Br III 8 32 9 3 10 8, 11 M 13 8 9 Va 70 27 71 4 72 9 11 17

Ekapatala—One of the three daughters of Himavān and Mena wife of Jaiṣṭhavya Their mindborn sons were Śankha and Likhita Performed penance under the wood of cerasus puddam lived on a paṭala once in every 2000 years

Br III 9 3 10 8 & 20 21 Va 71 4 72 7 10 18-9

Ekapāda (I)—a Bhairava god

Br IV 20 ■■

Ekapada (II)—a name of Viṅhnesa

Br IV 44 68

Ekapadatmukā—a śakti

Br IV 44 85

Ekaṅgala—a name of the king of the Yakṣas

Va. 41 8

Ekarāyam—in the Śāṅkadvīpam

Va. 48 31

Ekarat—one becomes such by reciting *Saptārciṣa* in a *śraddha*, also by princely gifts on that occasion¹ *Prācūnabarhis* was one² *Sārvabhauma* son of *Suvarman* as,³ *Mahāpadma* as⁴

¹ Va. 74 30 ² Br II 37 25 III 16 57 Va. ■■ 24 ³ Vā
■■ 186 ⁴ Br III 74 140

Ekalavya—King of *Niṣadas*, was stationed by *Jarasan-dha* at the southern gate of *Mathurā*, and again on the southern gate during the siege of *Gomanta*,¹ brought up by hunters²

¹ Bha. X. 50 11[4], 52 11[8], Br III II 190 ² Va. 96.
187

Ekalas—thirteen in number, lords of minor kingdoms (Wilson's *Mekala*)

VI IV 24 ■■

Ekalingas—kings (thirty-two) contemporaneous with the ten *Śiśunūgas*

Br III 74 137

Ekavimsam—a Sāma.

Vā. 9 51.

Ekavīrā—the goddess enshrined at Sahya hill, a mother goddess.

M. 13 40 179 17.

Ekaśṛṅga—a hill south of the Mānasa.

Vā 36 24.

Ekaśṛṅgā—the queen of Śukra, formerly Yogotpatti, the pitr kanyā.

Br. III 10. 86-87.

Ekākṣa—a Dānava with manusya-dharma.

Br III 6 15, Vā 68 15

Ekāksā—a R of the Ketumāla country

Vā. 44 20

Ekāksī—a mindborn mother.

M 179 25

Ekādaśaratha—the son of Daśaratha, and father of Śakuni.

Br. III. 70 44, Vā. 95 43.

Ekādaśivrata—observed by Nanda

Bhā X, 28 1.

Ekānangā—came to see Kṛṣṇa and Satyabhāmā returning from Indra's Court.

Bhā. X. [67 (V) 50].

Ekāmrānilaya (of Śiva)—is Kāñci, during his separation from Pārvatī, Śiva sat under the *amra* tree, and through Lahtā's grace, was formally married to Pārvatī when he went to Kailāsa

Br IV 5 7, 40 37-45, 44 94

Ekambhakam—a *tīrtha* sacred to the goddess Kīrtumatī—sacred to Pitrs

M 18 29, 22 51

Ekāyana—Ārseyapravara (Bhārgavas)

M. 195 43

Ekara—the 11th Manu from the 11th face of the fourteen faced deva of Piśanga colour

Vā 26 43

Ekarnava—a condition of deluge when Brahmā emerges out of the waters, enveloping the universe The Lord becomes *Avyakta*, now is the *avatar* of Hamsa-Nārāyana,¹ full of darkness, of 1000 *devavarsas* or years²

¹Br IV 1 173 181 234 M 166 17 167 1 & 49 Vā 100
179 ²Vā 23 110, 24. 8, 26-7

Ekarseyas—one of the eleven Vasīṣṭha branches

Vā. 70 90

Ekaṣṭaka—the final form attained in *Brahmaloka* by Virajā, the mindborn daughter of Āyapa Manes

M. 15 24

Ekoddīṣṭam—to be performed every year, for this only three *pīndas* are prescribed, details of ritual

M 18 1 & 25 V₁ III 13 23 40

Erakas—the grass growing on the seashore supposed to be grown out of the particles of the *musala* given birth to

by Sāmba and thrown into the sea by the order of the Yādava king.

Bhā. XI. 1. 22.

Elaka—a *tīrtham* sacred to Pitrs.

M. 22. 53.

Elāpa(u)tra (I)—a 1000 headed Nāga; living with the sun for ■ part of the year; in the month of *Nabha*.

Bhā XII. 11. 37; Br II. 23 9, M. 6. 40, 126. 10, V: II. 10. 9

Elāpatra (II)—a Kādraveya Nāga.

Br III 7. 34

Elāparna—the Nāga with the sun in *Nabha* and *Nabhasya* (*Āvanī* and *Puratāśī*)

Vā 52. 10

Elāputra—heard the *Viṣṇu Purāṇa* from Kambala and narrated it to Vedaśiras who went to Pātāla

V: VI 8. 47-8.

Elāpuram—a *tīrtham* sacred to Pitrs

M 22 50

Elāmukha—a reptile of Pātāla

M 163 56

Ai

Aikāra—the 12th face of the fourteen faced Manu,
pisanga of ashy colour

Vā 26 44

Aikyavarūpini—a śakti

Br IV 20 16

Aiksvākī (I)—the queen of Jantu Her son was Śūra

M 44 45, 46 1

Aiksvākī (II)—married Anādhṛṣṭi Her son was Śat-
rughna

M 46 24

Aikṣvākī (III)—the wife of Purūdvaha, son of Satva

Va 95 47

Aikṣvakus—Born in the family of Brhadbala and end-
ing with Sumitra Twenty-seven kings contemporaries of ten
Śiśunāgas ¹ These are Brhadbala, Uruksaya, Vatsadroha,
Prativyoma, Divākara, Sahadeva, Dhruvāśva, Pratipāśva,
Supratapa, Marudeva, Sunakṣatra, Kinnarāśva, Antarikṣa
Suśena, Sumitra, Brhadrāja, Krtamjaya, Raṇejaya, Sañjaya
Śākya, Suddhaudana, Siddhārtha, Prasenajit, Kṣudraka,
Kulaka, Suratha and Sumitra ²

Went with Devāpī to Kalāpagrāma the future founders
of Kṣatra in the 29th Caturyuga ³

¹ Br III 74 104 & 136 ² M 271 4-14 ³ M. 273 56 7

Aida (*Aila*)—Purūravas (s v) son of Iḥa an Ikṣvāku
and a rājarṣi, ¹ family of ²

¹ Vā. 2 20, 32, 47 56 1, 8, 91 ² Ib III 86

Aḍabīla—a name for Kubera, the king of Paulastya Rākṣasas, Yaksas and their sons and grandsons who were against Vedas and Yajñas

Va 70 54

Aḍavīda (I)—the son of Dasaratha, and father of Viśvasaha

Bha IX 9 41

Aḍavīda (II)—a Paulastya Rākṣasa

Br III 8 60

Aḍhana—a god of Ābhūtarayas group

Br II 36 55

Aḍdra—a division of the day,¹ the direction²

¹ Vā 66 41 ² Va 111 40

Aḍdra-Iṣṭi—performed by Yuvanāśva for the birth of a son

Bhā IX 6 26

Aḍdrī—Indra's town, Amarāvati

Bha X. 89 44

Aḍraṇḍīrtham—on the Narmadā the confluence of the Aḍraṇḍī with the Narmadā is deemed very sacred

M 191 42-7 193 65

Aḍvāta (I)—a species of white elephants with four tusks,¹ the elephant of Indra² Lord of elephants, travelling in the sun's chariot during the month of *Kārtika*,³ Indra rode on, to see Kṛṣṇa,⁴ defeated by Garuḍa in a fight between Kṛṣṇa and Indra⁵

¹ Bha X 59 37 ² Vī I 9 7 25 22 5 ³ Vī II 10 12
⁴ Vī V 12 2 13 and 25 29 1 ⁵ Vī V 30 66
P 36

Airāvata (II)—the Nāga presiding over the month of *Tapasya* (*Phalgunā*),¹ with the sun in the *śarat* ²

¹Bhā XII 11 40, Br II 23, 3 and 14, III 7 33 and 327, M 6 39, 126 15 Va 52 14, 69 70

Airāvata (III)—Bhauvana got hold of the sun's *anda-kapāla* and sang the *Rathantara* portion of *Sāmagāna* when an elephant appeared given to Irāvati as son Hence *Airāvata* the vehicle of Indra—the first king among elephants,¹ fourteen tusks,² Indra's mount, defeated by *Vrtra*,³ came out of the *amrtamathana*,⁴ sacred ⁵

¹Va 69 209-11 M 8 7 ²Bhā VI 11 11, M 133 10, 177 48 ³Bha VIII 8 4, X 25 7 ⁴Ib VIII 8 4 ⁵Bha XI 16 17

Airāvataṁ—the *uttarasthanam*, has three roads or *vithis*

Va 55 47-48

Airāvati—R A beautiful stream originating from the Himalayas, likened to a lady, served daily by Indra,¹ the region surrounding its source described ²

¹M 114 21, 115 18-19, 116 1 25 ²M. 118 2-70

Airāvativithi—Here are the constellations *Puṣya*, *Āśleṣa* and *Āditya* (*Punarvasu-Va P*), in the *uttaramārga* of the sun

Br III. 3 48, M. 124 52 & 55, Va. 55 48.

Airavana—a son of Irāvati—the vehicle of Indra, also *Irāvata*

Br III. 7 292 & 326

Aila (*Aiḍa*)—surname of Purūravas, son of Budha and grandson of Soma, got six sons through *Urvaśi*, *Aila* to Kṣemaka, the last king of the lunar race, 100 branches of

Bhā. II 7 44 Br II 28 1-2 III 74 245 Va. 1 106 Kṣ 17, 90 45, 91 10, 99 266, 432, and 451, VI. III. 14 11

Ailapatra—a nāga.

Vā. 69. 70.

Ailavila—another name for Kubera.

Br. III. 7. 331; Vā. 69. 216.

Ailika—a Bhārgava gotrakara.

M. 195. 20.

Ailina—a son of Apratiratha; father of four sons, Duṣyanta and others.

Vi. IV. 19. 8-9.

Aiśvara—a Parā gaṇa god.

Br. IV. 1. 57.

Aiśvarya—eightfold: *aṇimā* and others; of kings in Tretāyuga; they are *aṇimā*, *laghimā*, *mahimā*, *prāpti*, *prākāmyam*, *īśītvam*, *vaśītvam*, and *kāmāvasāyitā* (*garimā*); from these come three other kinds of *aiśvarya*:—*sāvadyam*, *niravdyam* and *sūkṣmam*.

Br. II. 27. 127; M. 142. 68; Vā. 13. 2-6; 102. 97; 54. 52

Aiśvarya-kārinī—a śakti.

Br. IV. 44. 85.

Aiśvaryasaṁgraha—a gaṇa belonging to Rohita Prajāpati.

Vā. 100. 61.

O

Okāra—from the thirteenth face of the fourteen-faced deva of five colours, three *aksaras*, three *varnas*, *tridevam*, three *mātras*, three *yogas*

Vā 26 15, 22, 24, 45, 32 1, 54 ॥

Oghavat (I)—son of Pratikā Had a son of the same name

Bha IX 2 18

Oghavat (II)—son of Oghavat I

Bhā IX 2 18

Oghavati—daughter of Oghavat I, wife of Sudarśana

Bha IX 2 18

Oja—a son of Kṛṣṇa and Mādrī

Bhā X. 61 15

Ojas (I)—created by Brahmā from his mouth

V₁ 1 5 48

Ojas (II)—the Yakṣa presiding over the month of *Mādhava*

Bhā XII 11 34

Ojstha—a Prthuka god

Br II 36 73

Ondras—the kingdom of.

M 163 73

Om—by protection,¹ a yogi is said to be of Aumkāra²

¹Va 5 37, 25. 84, 30 229 ²Va. 19 43

Omkāra—the symbol of Brahman,¹ served as a prop for the chariot of Tripurāri²

¹Br II 25 63, IV 36 15 ²M 133 34-5

Omkāraprapti—characteristic of, this is *trimātrā* with consonant and vowel, *Om* placed in the head resembles the moving of ants in the body, *Pranava* is bow, *ātmā* arrow, *Brahma*, the aim to be shot at without faltering, *Om* is three Vedas three worlds, three fires, the three steps of Viṣṇu, *Akāra* is *Aksara*, *Ukāra* is *Svarita*, *Makāra* is *pluta*, its head is heaven, more efficacious if performed monthly for many years than sacrifices like *Asvamedha* a hymn to Rudra

Va 20 1-9 32-33

Omkarabhavana—a place sacred for performing *srāddhas*,¹ a *tirtham* on the Narmadā²

¹Br III 13 70 Va 77 68 ²M 22 27 186 2, 195 1

Osakāra—the sixth face of the fourteen faced God giving rise to *Vijaya*

Vā 26 38

Osadhī—a goddess enshrined at Uttarakuru

M. 13 50

Oṣadhīyaḥ (*grāmya* 16) kinds of corn, *vr̥ṣi* (a kind of rice) *yava* (barley) *godhuma* (wheat), *anu* (a small grain), *tila* (sesamum seeds), *priyangu* (long pepper saffron), *udāra* (a sort of grain), *karusa* (a kind of sesamum), *vīṭī-nāla māsa* (beans), *mudga* (a kind of kidney-bean), *maśūra* (kind of pulse), *nispāva* (a kind of pulse), *kulut-thika* (horse gram) etc¹

Unsown and unploughed; 14 kinds; wild and good variety; when these got exhausted and the world was in a state of hunger and sadness, Brahmā milked the earth with seeds; 17 good varieties except the 14; coming in of cultivation and the name *vārtā*; for names see the text.² Same as the lord of.³

¹ Vā. 8. 150; V. I. 6. 22-6. ² Br. II. 7. 126, 128, 138, 148, V. I. 5. 50. ³ Br. II. 10. 62.

Oṣadhīprasthanagara—a city on the Himalayas.

Br. IV. 30. 96.

Osadhīśa—the moon as the lord of the plants.

M. 23. 13.

Osā—the wife of Bhava; son was Uśanas.

Vā. 27. 50.

Au

Aukāravarna—from the fourteenth face of the fourteen-faced Sāvarṇi Manu.

Vā 26. 46.

Aukst—ārṣeya pravara (Bhārgavas).

M. 195. 43

Augajas—a *mantrakṛt* and of Angirasa branch.

Vā. 59 102.

Augrasenī—the daughter of Ugrasena, and wife of Akrūra.

Br III. 71 113.

Aughavati—a R sacred to Pitrs

M 22 71.

Aunka—a son of Bala

Vā 88. 205

Auceyu—a son of Bhadrāśva.

M 49 5

Aundras—a tribe.

M. 114 52

Autkaceya—a Rākṣasa clan after the name Utkaca

Br III 7 140.

Autkārṣteya—a Rākṣasa clan after Utkrṣṭa

Br. III. 7. 140.

Auttama—see under Manu,¹ devatas of,² sons of,³ *ksatriya-pranetārah*

¹N 3 47, Va 62 3 ²Vā. 62 23-33 ³Vā 62 34 35, 36

Auttānapāda—on the left cheek of Śisumāra

Br II 23. 102

Autthānikakautuka—a festivity connected with the child's first turning in bed, celebrated for Kṛṣṇa

Bhā X. 7 4, 5-6

Audambari—a place of Ṛtudhāmāgni

Br II 12 24, Va 29 23

Audakas—water fowls, of Tāmra line

Vi I 21 17

Audārya—a son of Angirasa

Va 65 105

Audumbaras—a class of seers

Bha III 12 43

Audgātram—the *Sāmans* uttered by *Udgatā* in an *yajña*

Vi III 4 12

Audbhūdam—the hill on shore of the river Kṛtamālā

Br III 35 17.

Aupagava—a *Vāsiṣṭha*

M 200 2

Aupagavī—name of Uddhava

Bha III 4 27

Aupadharmyam—propagated by the Lord for misleading Asuras and other evil doers

Bha II 7 37

Aupamanyu—a *rtvik* at the *yajna* of Brahmā

Va 106 39

Aupamanyus—a Vasiṣṭha clan of sages

Br III 8 98, M 200 11

Aupalomas—Ekārṣeyas

M 200 3

Aupasthala—Trayārṣeya (Vāsiṣṭha)

M 200 14

Aupahāvās—Trayārṣeyas (Viśvāmitra)

M 198 5

Aurasas—a tribe near the Gāndhāra region

M 121 46

Aurva (1)—a son born of Apravāna (Apruvat-Matsya P) and Ṛci being born from her thigh. Father of Ṛci. Jamadagni was his grandson, a *mantrakṛt* and sage¹. Sagara who had no son visited his hermitage with his two wives and was blessed for sons. Present at Sagara's *Aśvamedha* and other sacrifices and taught him the path to salvation,² spoke to Sagara on the mode of worshipping Viṣṇu,³ on *Varnadharma*,⁴ on *Āśramadharma*,⁵ on rituals,⁶ on the duties of the householder,⁷ on funeral rites,⁸ on the *Śrāddha*,⁹ pre-

¹ Br III 1 95 II 32 105 38 27 M 195 15 16 Va 51 96 65 92 ² Bha IX 8 8 & 31 Br III 34 2 50 29 58 51 1-41 52 37 55 3 63 122 133 4 Va 88 123 132-4, Vi IV 3 29 37 ³ M 12 40 Vi III 8 6 19 ⁴ Vi III 8 20-40 ⁵ Ib ch 9 (whole) ⁶ Ib ch 10 (whole) ⁷ Ib chapters 11-12 ⁸ Ib chapter 13 (whole) ⁹ Ib chapters 14-16 17 1 P 37

vented the pregnant queen of Bahu(ka) from committing *satī*,¹⁰ and the posthumous son Sagara brought up in his hermitage to whom he did all *samskaras*. Was visited and revisited by Paraśurāma¹¹. Phalgutanta took refuge near his hermitage,¹² extinguished the Tāla-*jangha* line¹³. Came to see Parikṣit practising *prāyopavesa*¹⁴. A description of his hermitage¹⁵. A sage of the Svārociṣa epoch, and one of the five Pravaras of Bhārgava gotra¹⁶.

¹⁰Bha IX 8 3, V₁ IV 3 29 37 ¹¹Br III 21 35, 25 81,
V₁ IV 3 36 ¹²Br III 47 79-87 ¹³Bha IX 23 28 ¹⁴Bha
I 19 10 ¹⁵Br III 50 34-45 ¹⁶M 9 8, 195 29

Aurva (II)—(*Samvartaka*, *Vadavamukha* s v) Hari took this form of fire and drank the waters of the sea,¹ Brahmā fixed him in the *Vadavāmukha* ocean, celebrated for *Aurvimāya* (s v)².

¹Br II 18 80, III 72 17, M 2 5, Va 47 76 ²M 121
77, 175 18, 58 72

Aurvaśeya—a son of Pururavas, became king, father of Nahusa, he was a *dhārmic* king and the sages performed a great sacrifice, the assembly looked like that of Indra when the Gandharvas sang, the Apsaras danced, the sages entered into debates and delivered sermons of all kinds

Va 2 23 30

Aurvi-Mayā—used by Maya to dispel the darkness of *Tāmasastra*, earned by Hiranyakaśipu from Aurva in the Tārakāmaya war

M 175 20-71

Auśanasam—a *tīrtham* sacred to Pitrs

M 22 31.

Auśijas—a sage by *garbha*

Va 59 90, 93

Ausiraparvata—the hill noted for *sraddha* and *yajna* performance here grow all trees which could be used for *yajñas*

Br III 13 20 Va 77 29 31

Auṣadhatmika—a *śakti*

Br IV 44 86

Auṣākarna—a kingdom watered by *Hladini*

Br II 18 54

Ka

Ka (1)—the Lord of Creatures The Great Puruṣa

Bha II 1 32, III 6 19, VIII 5 39, Va 4 43

Ka (11)—a name of Brahmā

Bha X 13 18, 14 2, 85 47

Kamka (1)—a hill of Śālmahidvīpa

Br II 19 39

Kamka (11)—a son of Ugrasena

Br III 71 133

Kamkamudga—a Śrutarṣi

Br II 33 10

Kamka—a daughter of Ugrasena

Br III 71 134

Kamsa (1)—the eldest son of Ugrasena¹ and brother (cousin-Va P) of Devakī Took part in the festivities connected with the marriage of Devakī and Vasudeva, when he heard a voice from air that her eighth son would kill him. He at once drew his sword to slay Devakī when Vasudeva entreated him to spare her life promising to give him all her sons To this he agreed He did not take notice even of the first boy Subsequently Nārada confirmed what he heard from the welkin So he killed all her sons and put her and Vasudeva in jail He waited for the seventh and was particularly afraid of the eighth Being informed of the birth of a girl, and without listening to his sister's appeal to spare the baby, he dashed it against a stone - It flew heavenwards and said that the baby born to vanquish him

was safe. Disheartened, Kamsa let Vasudeva and Devaki free. Consulted his ministers who advised him to kill all infants in the kingdom, and to hurt all Brāhmanas and cows, the root cause of Hari's dharma. Messengers were sent out on this mission.²

An incarnation of Kālanemi. Threw his father Ugrasena in prison and assumed regal administration.³ Encouraged by his Asura friends such as Pralamba and Baka, as also by the Māgadha king, he tyrannized the Yadus who left the land for other countries like Kuru, Pāñcāla and others. The Brāhmanas were afraid of him.⁴

Heard from Nārada that Kṛṣṇa and Balarāma were Vasudeva's sons, when he went to slay Vasudeva, Nārada prevented him from it. He then threw Vasudeva and his wife in prison. He summoned his councillors and asked the Mallas, Cānūra and Muṣṭika to get ready for a wrestling match with Kṛṣṇa and Rāma, ordered his mahout to station the State Elephant at the gate of the enclosure (*Ranga*) and get Kṛṣṇa and Rāma trampled under its feet, when he was asked why he was out to kill those two boys, he narrated the story of his mother once going in the garden thinking of her husband Ugrasena. Then a Gandharva Drumula personated Ugrasena. Discovering that he was not her husband, she asked him in wrath who he was. He tried to console her saying that she would give birth to a heroic son. The chaste lady retorted that he would be cruel and unrighteous. Such being his birth, he hated his kith and kin. Then he commanded to commence the *Dhanuryāga*. Akrūra was sent for and ordered to take his chariot and bring Kṛṣṇa and Rāma to the *Dhanuryāga* with all gopas. He proposed to kill all of them and rule the kingdoms with the help of friends like Jarāśandha. Thanked by Akrūra for an opportunity to visit Kṛṣṇa and Rāma, Akrūra reached the Vraja and was welcomed by the brothers and Nanda. Informed of their arrival by Akrūra. Much concerned to know of the breaking of his bow by Kṛṣṇa and further the killing of his guards. He had no sleep all night and had bad dreams, all in fear of Kṛṣṇa. Next morning he drove

to the wrestling ground and occupied the royal seat with his ministers; was perturbed to learn of the death of Kuvalayāpīḍa and its guards. Became furious at the death of his five mallas and the running away of others. Ordered the banishment of the two brothers, robbing the gopas of their belongings, and imprisonment of Nanda, killing of Ugrasena and Vasudeva. Kṛṣṇa attacked him direct, pulled him down from his throne and killed him. His eight brothers who offered fight were slain by Rāma.⁵ Death welcomed by Gopis and Akrūra.⁶ Prevented Vasudeva going to Karavīrapura. His oppression.⁷

His queens were Asti and Prāpti, daughters of Jarāsandha.⁸ His death recalled by Kṛṣṇa to Mucukunda; by Kṛtavarman to Yudhiṣṭhira; by Kuntī.⁹ Attained Hari through fear.¹⁰ Of the Bhoja family. Funeral rites done by Ugrasena.¹¹

¹ Bhā. IX. 24. 24; Br. I. 1. 125; III. 71. 132; Vā. 1. 148; 98. 131, 173, 216; Vi. IV. 14. 20; M. 44. 74; 46. 13. ² Bhā. X. chap. 1-4; Br. III. 71. 175-235; 73. 99; Vā. 98. 100; Vi. IV. 15. 26-7; V. 1. 6-11, 67-69; 3. 2; chap. 4. ³ Bhā. X. 1. 68-69. ⁴ Ib. X. 2. 1-4; 23. 52. ⁵ Ib. X. chap. 36-44; M. 47. 4, 6; III. 8; Vi. V. 12. 21; 15. 2-4; 20. 26, 82-90. ⁶ Bhā. X. 47. 39; 48. 17. ⁷ Ib. X. 57. 23; 66. 9; 82. 22; 85. 28, 33. ⁸ Ib. X. 50. 1; ⁹ Ib. X. 51. 42; 52. [56(V)6]; 57. 13; I. 8. 23; II. 7. 34; Vi. V. 20. 5. ¹⁰ Bhā. VII. 1. 30. ¹¹ Vi. V. 21. 7-10; 29. 5.

Kaṁsa (II)—a dānava king; with the sun for two months—*Madhu* and *Mādhava*.

Br. II. 23. 3; IV. 29. 123.

Kaṁsā—a daughter of Ugrasena; married Devabhāga.

Bhā. IX. 24. 25 and 40; Br. III. 71. 134; M. 44. 75; Vi. IV. 14. 21.

Kamasāri—is Kṛṣṇa.

Br. III. 36. 34.

Kamsāvati—a daughter of Ugrasena. Married Devaśravas.

Bhā. IX. 24. 25 & 41; Br. III. 71. 134; M. 44. 75; Vi. IV. 14. 21.

Kakutstha (1)—the son of Śasāda rode on Indra in the form of a bull in the *Adīvaka Yuddha* Father of Anenas

Va 88 24 25, Br III 63 25 V, IV 2 32 3

Kakutstha (11)—a surname of Puramjaya (s v), a son of Vikusī, lust of, after more territory, eldest of 114 ruling south of Meru

¹Bha IX 6 12, XII 3 10, M 12 20

Kakud—a Marici god

Br IV 1 58

Kakudah—a son of Satyaka and Kāśī king's daughter, his son, Vrsti

Va 96 115 16

Kakudacakra—a brother of Vasudeva

V, IV 14 30

Kakudman (1)—a Mt of Śālmādvīpa noted for precious gems rained by Vāsava a hill containing medicinal herbs on the N W of the Kailāsa

Br II 19 41 2 M 121 14 Va 49 38 V, II 4 27

Kakudmān (11)—Mt in Kuśadvīpa

M 122 60

Kakudmin—The eldest of Reva(ta)'s hundred sons Father of Revatī (Surata-Va) whom he took to Brahmā for a suitable bridegroom As Brahma was engaged in attending to music, the king waited and afterwards the Creator laughingly said that it was past 27×4 yugas since he came there At that time was flourishing Balarāma whose name was suggested for his daughter's husband On return he found his country overrun by Yaksas, and getting his daughter married to Balarāma he retired to Badarī to

perform penance.¹ Ruled from Kuśasthali. During his sojourn at Brahmā's residence, the Rākṣasas captured the capital and put to flight his younger brothers who established smaller states then and there.²

¹ Bhā. IX. 3. 29-36; M. 12. 23; Vā. 86. 26-30; 88. 1. ² Br. III. 61. 20-27; Vi. IV. 1. 65-96.

Kakupāda—a Rākṣasa in Sutam.

Br. II. 20. 23.

Kakubha—a hill in Bhāratavarṣa.

Bhā. V. 19. 16.

Kakubhi—a daughter of Dakṣa and a wife of Dharma. Mother of Saṁkaṭa.

Bhā. VI. 6. 4 & 6.

Q *Kaklasa*—a commander who aided Viṣaṅga; killed by Vanhivāsā.

Br. IV. 25. 28 & 95.

Q *Kaklivāhana*—a commander of Viṣaṅga—also Kekivāhana. Was killed by Mahāvajreśvarī.

Br. IV. 25. 28 & 96.

Kakṣivat (i)—a rājaṛṣi becoming a Brāhmaṇa.

Vā. 91. 117.

Kakṣivat (ii)—a sage who called on Bhīṣma on his death bed.¹ An Aṅgiras and a *mantrakṛt*; a Kṣatropeta-dviija.²

¹ Bhā. 1. 9. 7. ² Br. II. 32. 111; III. 66. 88.

Kakṣivat (iii)—the son born of Dīrghatamas to Bali's slave girl: Followed his father Gautama afterwards to Girivraja (Giripraja-Vā. P.) and got engaged in *tapas*. Attained

Brahmahood at the place with his brother Cakṣuṣ. Father of 1000 sons known as Kūsmāṇḍa Gautamas and Kṛsnāṅgas.¹ A mantrakṛt and of the Angurasa branch.²

¹ Br. III. 74 71, 95 & 99, Vā. 99. 70, 93-7. ² M. 145 105; Vā. 59. 102.

Kakṣīvat (iv)—a pupil of Pauspiṇi.

Vi. III. 6. 6.

Kakṣeyu (i)—a son of Bhadrāśva.

M 49. 5.

Kakseyu (ii)—one of the ten sons of Raudrāśva

Vā 99. 124, Vi. IV. 19. 2

Kanka(u) (i)—a son of Ugrasena, and brother of Kamsa; killed by Balarāma¹ His daughter was the queen of Andhaka.²

¹ Bhā IV 24 24, X 44 40-41 ² M 44 61 & 74

Kanka (ii)—a son of Devamīdha *alias* Sūra, and Mārīśā His queen was Karnikā and sons were Ṛtadhāman and Jaya

Bhā IX 24 27-9 & 44

Kanka (iii)—the avatār of the Lord in the fifth dvāpara with four sons, all yogins

Vā 23 129

Kanka (iv)—a *ṛtvik* at Brahmā's *yajña*.

Vā. 106. 36

Kanka (v)—(Mt) a chief hill of the Śālmalīdvīpa.

Vā 42 50, 49 36, Vi II 4. 27.

Kanka (VI)—a Mt in Kusadvipa

M. 122 57

Kankas (I)—a royal dynasty of sixteen princes noted for their greed See *Maunas*

Bha XII 1 29

Kankas (II)—a tribe defeated by Bharatas Purified of sin by devotion to Hari¹ Heard of Kṛṣṇa going to Mithila, and met him there with presents²

¹Bha IX 20 30, II 4 18 ²Bha X 86 20

Kanka—a daughter of Ugrasena, wife of Ānaka and mother of Satyajit and Purujit

Bha IX 24 25 and 41 M. 44. 76

Kaca—the son of Brhaspati, deputed by gods to learn *Samjivini vidya* from Sukracarya, offered himself as a disciple and admitted as a pupil by Sukra, conducted himself to the satisfaction of his teacher and his daughter Devayāni for a period of 500 years Once while out in the woods tending Śukra's cows, the Asuras killed him and left his body to be devoured by dogs and jackals The cows returned home but not Kaca Devayāni suspected of foul play and reported his death Śukra brought him back to life¹

On another occasion he went to the woods to gather flowers for Devayāni and this time the Asuras ground him to pieces and mixing them with *sura* offered it to Śukra who drank it Again Devayāni persisted wanting him back to life This meant Śukra's death for he had to come out by tearing open his belly So he taught Kaca the *Samjivini vidyā* so that he might restore him after his revival Thus he did and so he learnt the *vidyā* After a sojourn of ten hundred years he returned with due leave from his teacher Now Devayāni offered to marry him but he pointed out that it was not proper to marry his preceptor's daughter So

she cursed that he would not get the fruits of his *vidyā* and he retorted that she would not find a Brāhmaṇa husband but only a Kṣatriya. Returned to the gods who gave him a share in their oblations, put to death by Vṛṣaparvan's men²

¹M 25 14 37 ²M 25 38 69, chap 26 whole, Bhā
IX 18 22

Kaccha (c)—a western country

Br II 16 111

Kacchanīra—the Nāga presiding over the month of *Mādhava*

Bha XII 11 34

Kacchapa (I)—a son of Viśvāmitra

Br III 66 69, Va 91 97 V₁ IV 7 38

Kacchapa (II)—a Nāga

Va 69 73

Kacchapa (III)—one of the eight *nidhis* of Kubera

Va 41 10

Kacchavira—the *sarpa* who resides in the sun's chariot during the month of *Mādhava*

V₁ II 10 5

Kacchīpa (c)—a western country

Br II 16 62

Kacchīyas—of the south

Va. 45 131

Kañcī—in the *linga desa* of the personified Veda

Va 104 76

Kañcīpītham—in the waist of the personified Veda

Va 104 80

Kañcī—a R of the Ketumāla country.

Vā. 44 18

*Kañcukis*¹—followed Rukminī going to Devī temple,
also *Kañcukadhārī*²

¹Bha. X, 53 41[] ²Br IV 32 3, M 254 23

Kataka—Viṣṇu

Vi. IV 15 13

Katakarma—a part of death rituals

Vi. III 13 10

Katakṛt—a maker of mats of reeds

Bha. I 3 18

Kaṭayani—a Bhārgava.

M. 195 33

Katuka gaṇa—articles of, detailed.

Vi. 217 62 7

Kaṭumukhī—a mother goddess

M. 179 29

Kaṭya—a sage

M 196 47

Kathas—*Ekārseyas*.

M. 200. ■

Katheśvaram—■ *tīrtham* on the *Narmadā*.

M 191 63-4.

Kada—a brother of *Vasudeva*.

Vā. 96. 148.

Kanāda—a son of *Somaśarman*, an *avatār* of the Lord.

Vā. 23. 216.

Kanṭakārās—a northern tribe.

M 114 42.

Kanṭha (i)—a son of *Ajamīdha* and *Keśinī*; father of *Medhātithi*.

Vā 99 169-170

Kanṭha (ii)—a son of *Dhurya*

Vā 99 130.

Kanthakāla—a *Śrutarṣi*.

Br II 33 5

Kanthamudgalas—the *Mudgalas* belonging to the branch of *Angiras*.

Vā. 99. 199.

Kanṭhāyanas—(the text is confused). Apparently the four kings beginning with *Navakanṭhāyāna* are *Śunga-bhṛtyas* and were known as *Kanṭāyanadvījas*.

Vā 99. 346-7.

Kandarika—the minister of Pañcala Brahmadata, remembered his previous birth as a son of Kauśika, left for the forest to practise *yoga* with his brother minister

M 20 24, 21 31

Kandina—a Vāsistha and a sage

Br II 32 116

✓ *Kandu* (I)—a sage engaged in austerities on the banks of the Gomati, had a daughter through Pramlocā who abandoned the child in the midst of trees and departed. Soma nourished it with nectar, and trees looked after her as their baby. To get rid of the sin Kandu entered the temple of Purusottama and meditated on Keśava

Bha. IV 30 13-14, Vi I 15 11 54

Kandu (II)—a pupil of Lāngala

Br II 35 48

Kandu (III)—a Lāngala

Va 61 43

Kandu—father of thousand snakes, moveable and immoveable having a number of heads, and flying in the air and having different names

Vā. 69 68

Kanva (I)—a son of Apratiratha and father of Medhātithi, Śakuntalā was brought up in his *asrama*, performed birth and other *samskaras* to the son born to her

Bhā IX. 20 6 12 and 18, Vi IV 19 5-6

Kanva (II)—a sage and contemporary of Kṛṣṇa with whom he went to Mithila. Left Dvarakā for Pindāraka. Invited for Yudhiṣṭhira's *Rajasūya*

Bha X. 86 18, XI 1 12, X 74 7, Vi V 37 6

Kanva (III)—the minister of Devabhūti Śunga, whom he assassinated and usurped the throne

Bha XII 1 19

Kanva (IV)—An Angirasa and *mantrakṛt* A pupil of Yājñavalkya

Br II 32 109, 35 28, Va 59 100, 61 24

Kanva (v)—a son of Ajāmīdha and Kesiṇī and father of Medhātithi

M 49 46, V₁ IV 19 30-31

Kanva (v)—a *ṛtvik* at the *yāga* of Brahmā

Va 106 35, 108 42

Kanvas—a royal dynasty after Śungas, four kings in all ruled for 45 years

Bha XII 1 19, M 272 36 V₁ IV 24 38, 42

Kanvayanadvījas—the family of Brāhmanas originally from Kanva and his son Medhātithi (See Wilson, Note at p 32)

V₁ IV 19 7

Kanvāyanas—the predecessors of the Āndhra rulers, their reign of 4 kings lasted for 45 years

Br III 74 158 & 159

Kata—a Kauśika and a sage

Br II 32 118

Katakas—a tribe conquered by Kalki C

Br II 31 84

Kattṛna—a Trayārseya

M 196 39.

Kathana—a Rākṣasa living in Sutam

Br II 20 22.

Kathā—of Kāma and Keśava to be narrated in *Madanadvādaśivrata*.

M 7 14

Kathājapa—a pupil of Bāṣkala ✓

V₁ III 4 25.

Kadambavana-vāsini—a name of Lalitā.

Br. IV. 17. 34, 28 67

Kadambesi—a name of Lalitā.

Br IV 17 34

Kadali—a R sacred to Pitrs Once Rāma resided on her banks.

M 22 52

Kadrukas—sons of Dullola

Br III 7 443.

Kadrū—a daughter of Dakṣa, wife of Tārksyā, and mother of Nāgas, including Kālīya ¹ according to *Brahmānda* V₁, Va, and *Mastya* P Consort of Kāśyapa,² known for anger³

¹Bha V 24 8, VI 6 21-2, X. 17 4, 73 ²Br III 3 57, 7 31, 467, M 6 2 & 38, 146 19 & 22, 171 29 & 63, Va 60 55, V₁ I 15 125. ³Va 69 94

Kadrūputra—Reference to Takṣaka in Sutam

Br II 20 24.

Kadvasamku—a son of Ugrasena

Va 96 132

Kanaka (I)—a Samhikya Asura

Br III ■ 20

Kanaka (II)—a son of Durmada (Durdama-Matsya P), father of Krtavirya and three other sons, Kārtavirya, Krtavarma and Kṛta

Br III 69 8, M 43 12, Va 94 7 9

Kanaka (III)—a son of Hṛdika

Br III 71 141

Kanaka (IV)—a son of Brhatī

Br III 71 256

Kanaka (v)—a king who ruled over Strirāṣṭra, Bhojaka and other kingdoms

Br III 74 199

Kanakas (I)—enjoy kingdoms of Trairājya and Mūsika

V₁ IV ■ 67

Kanakas (II)—two sons of Kṛṣṇa

Va. 96 189

Kanakanandi—a sacred place (tīrtha), ■ bathers here goes to heaven relieved of all three *Rnas*, east of the Muṇḍapṛstha hill

Br III 13 113 5 Va 77 105

Kanakaparvata—(Mt) from the *anda*,¹ ten thousand *yojanas* in length, containing caves of red arsenic²

¹ Va. 24 75 ² Va. 35 10
P 39

Kanakapīṭha—a son of Pulaha and Ksamā, wife Yasodharā and son Sahiṣṇu

Br II 11 31

Kanakabindu—His wife was met by Agni, and Nala was their son

Br III 7 229 230

Kanakam—Raudram metal, dear to Pitr̥s

Br III 1 60, 11 5

Kanaka—R a Mahānadi, remembered by Lomaśa performing penance at the Munḍapṛṣṭa hill, fit for performance of Śrāddha

Va 108 80

Kanakahvaya—ruled over Strirāṣṭra and Bhakṣyakas

Va 99 387

Kanakesvara—one of the forms of Brahmā in the Gaya stone

Va 106 56 111 72

Kanakodbhava—a son of Hṛdika

Br III 71 141, Va 96 140

Kanakhala—a sacred place on the Ganges, where Garuḍa performed tapas Here Śiva danced with a yoginī Bath here leads to Rudralokam

M 186 10 192 11 193 69 71 Vā 83 21

Kanakhalam—a tīrtha in Gaya on its right side is Dakṣinamānasa

Va 111 7

Kanisthas—one of the five *deva-ganas* of the 14th epoch of Bhautya Manu These are the seven *sāmas* commencing with *Brhat*.

Br IV 1 106 & 108, Va 100 111-2, Vi III. 2 43

Kanīyaka—one of the ten sons of Hrdika.

M 44 82

Kandarasena—a chief *Vānara*

Br III 7 234

Kandarpa—the name of the 8th *kalpa*

M 290 4

Kandarpa (vīra)—an attribute of Manmatha

Br IV 19 67 30 54 and 85, M 154 250

Kandukalīlā—a game with balls indulged in by girls
Mohini played it

Bhā VIII 12 18 & 23, M 160 4

Kanyaka—a son of Manubhadra

Vā 69 154

Kanyakas—*Kāśyapa* gotrakāras

M 199 3

Kanyakā—a name of Yogamāyā

Bha X. 12

Kanyā (r)—*rāśi* and month *Puraṭṭāsī*

Vā 105 47

↓ *Kanyā* (II)—daughter of Kardama and wife of Priyavrata, mother of two daughters and ten sons

V₁ II 1 5

Kanya (III)—shrine of, south of Malaya hills, visited by Balarāma

Bha X. 79 17

Kanyatīrtham—on the Narmadā

M. 193 76 7

Kanyapuram—the harem of a palace

V₁ V 29 31

Kapaṭasamgrama—the deceitful battle waged during night by Asuras, also *Kutayuddha*

Br IV 26 2 10

Kapardavan—an attribute of Viṣṇeśvara

Br IV 44 66

Kapardin—a name of Śiva,¹ a Rudra²

¹Br II 25 68 III 25 12, IV 34 27 ²M 171 39 V₁ I
15 122

Kapardinī (I)—a sakti

Br IV 44 60

Kapardinī (II)—a mindborn mother

M 179 20

Kapardīsa—a name of Śiva

Va 109 23

Kapardeya—a Trayārseya

M. 198 10

Kapāla—one of the eleven Rudras.

Vā III 70

Kapālam—Śiva's begging bowl, shattered into 1000 pieces at Benares by Hari's grace.

M 183 91-100

Kapālamocana—a tīrtham sacred to śuddhi¹ of Śiva at Banaras²

¹M 13 48 ²Ib 183, 101

Kapālī—a name of Śiva a Rudra¹ A Bhairava god,² killed Gayāsura;³ Śiva had to become Kapālī for having destroyed the fifth face of Brahmā, but released through Hari's grace⁴

¹Br II 25 68 III 3 71, 25 8 ²Ib IV 19 79, V 1 15
123 ³M 153 19-68, 171 39 ⁴M 183 87-100

Kapālitvam—a theophany of Śiva

M 1 8

Kapālī—a mother goddess

M. 179 16

Kapī (I)—Asura (?) vanquished by Kṛṣṇa

Bha II 7 34

Kapī (II)—An Angīrasa and mantrakṛt, a Kṣatropeta-dviṣa,¹ a Bhārgava²

¹Br II 32 109, III 66 86 ²M 195 33

Kapī (III)—had two sons Pisācas Aja and Śaṇḍa, who were Kūṣmāṇḍas in the previous birth, their line described

Br III 7 74-88

Kapī (IV)—a god of Sukarmana group.

Br. IV. 1. 83

Kapı (v)—a sage of the Tāmāsa epoch

M 9 15

Kapı (vi)—a son of Raivata Manu

M ■ 21

Kapı (vii)—a *rājarsı* becoming a Brāhmana

Vā 91 115

Kapı (viii)—a son of Viśālā

Va 99 163

Kapı (ix)—a son of Durukṣaya, became a Brāhmana
(*Matsya P* speaks of three branches of Kavi Brāhmanas)

Vi. IV 19 25 26

Kapīñjala (i)—a sage

M 200 8

Kapīñjala (ii)—the king of kings to the Gandharvas
in the Hemakuta hill

Va 39 52

Kapīñjala (iii)—a Mt, between this hill and Naga
Śaila are many fine orchards

Va 38 66-70 42 67

Kapīñjalı (*Ghrtacī*)—wife of Vasistha and mother of
Indrapramati (*Indrapratima—Va P*)

Br III. 8 97 Va 70 88

Kapittha—illustrative of the world which is compared
to the shape of an egg

Vi II 7 22

Kapīthaka—a Kādraveya Nāga

Br III 7 36

Kapibhū—a Trayārseya, Angiras and Gārgya are Pravaras

M 196 48 49

Kapimukhas—Kṛṣṇa Parāśāras

M 201 85

Kapila (1)—the fifth avatār of Hari Born of Kardama and Devahūtī Had nine sisters Taught the knowledge of Brahman to his mother¹ A *siddha*.² Propounder of *tattvas* Imparted to Āsuri the *Sankhya* obscured by time After Kardama left the family, Kapila lived with his mother at Bindusaras and instructed her on *Sankhya tattvas*, *tattva-laksana*, the distinction of *Prakṛti* and *Purusa*, *Astānga yoga*, *Bhakti yoga*, *Kāla*, attachment and consequent hell, *garbha* and attachment to women and evils attending thereon, *kāmya karma* and *Jñāna yoga*, left his mother for north Being worshipped by Samudra (sea) with *arghya* and residence, he devoted his mind to *yoga*.³

Knew Vāsudeva's glory but could not comprehend His *māya*.⁴ Served as calf for Vidyadharas to milk *siddhi* and *vidya*.⁵ Attended Prthu's sacrifice.⁶ Prācinabarhis who retired from kingly duties came to his hermitage to perform *tapas*.⁷ One of the twelve who knew the *dharma* ordained by Hari.⁸ A sage who went about the world imparting knowledge.⁹ would find no fault with Hara's violation of *dharma*.¹⁰ King Rahūgana went to visit him.¹¹

Near by his āśrama was the consecrated horse of Sagara The 60 000 Sāgaras who searched for it imputed the theft to the sage and attacked him, who in wrath burnt them down Met by Aṁśumān, he gave back the horse and said that the Sāgaras would get redemption by the Ganges waters.¹² The

four who were not victims to the sage's curse were Barhi-ketu, Saketu, Dharmarata, and Pāṇcavana ¹³

¹ Bhā I 3 10, II 7 3, VIII 1 6 Br III 63 145 and 148
² Bha VI 15 13, III 24 16-17 ³ Ib III chapters 24 33, Br IV 40 66, M 3 29, 102 18, 171 4 and 19 ⁴ Bha I II 19 IX 4 57
⁵ Ib IV 18 19 ⁶ Ib IV 19 6 ⁷ Ib IV 29 81 ⁸ Ib VI 3 20, 8 16 ⁹ Ib VI 15 13 ¹⁰ Ib VI 17 12 ¹¹ Ib V 10 1 and 16 ¹² Ib IX 8 10-29, XI 16 15, Br III 15 15-43, 53 17-52, chap 54, Vi IV 4 12 28 ¹³ Va 88 147-53

Kapila (II)—a son of Danu Followed Vrtra in his battle with Indra Took part in Devāsura war between Bali and Indra

Bhā VI 6 30 10[20], VIII 10 21, Br III II 5, Vi L 21 4

Kapila (III)—a son of Jyotiṣman, after whom came Kapilavarsa

Br II 14 28 and 30, Va 33 24

Kapila (IV)—a Kādraveya Naga in the third talam (Vitalam, Va P)

Br II 20 30, III 7 36 M 6 41, Va 50 29, 69 73 219

Kapila (V)—an Yaksa who married the Rākṣasi Keśini

Br III 7 146, Va 69 12

Kapila (VI)—a chief of the Vānaras

Br III 7 233

Kapila (VII)—a son of Vasudeva and Sugandhi, took to penance

Br III 71 186 M 46 21, Va 96 182-183

Kapila (VIII)—a son of Bhadrāśva

M 50 3

Kapila (IX)—a son of Mahi (Earth ?)

M 163 90

Kapila (x)—a Gandharva

Va 69 26

Kapila (xi)—a son of Brahmā,¹ of the eighth *dvāpara* ²

¹ Va 101 338 ² Ib 23 141

Kapila (xii)—a sage,¹ hermitage of, on the Ikṣumati banks,² King Sauvira went to him for consultation on the end of life,³ = part of Viṣnu,⁴ Viṣnu, in Tretāyuga to impart knowledge ⁵

¹ V₁ I 22 8 ² Ib II 13 53 ³ Ib II 14 7 ⁴ Ib II 14 9 ⁵ Ib III 2 88

Kapila (xiii)—Mt of Kusadvīpa surrounding the base of Meru

Bha V 16 26 20 15

Kapila (xiv)—a Mt west of the Sitoda (Meru-V₁ P.)

Va 36 27 42 50, V₁ II 2 29

Kapila (xv)—a Mt north of the Mahābhadrā lake

Va 36 31

Kapila (xvi)—an elephant born of the Rathantara

Br III 7 335 Vā 69 219

Kapilas—the Brāhmana caste of Sālmādvīpa

V₁ II 4 30

Kapilakarnika (c)—a Janapada of the Ketumāla

Va 44 11

Kapilam—a kingdom in Kuśadvīpa,¹ a varsa after the name;² a Varṣaparvata in Kuśadvīpam ³

¹ Br II 14 30, 19 59 ² V₁ 33 26 ³ Vā 49 55
P 40

Kapilā (I)—a daughter of Khaśā and a Rākṣasī After her name came the Kāpileya gana

Br III 7 138, Vā 69 170

Kapilā (II)—a goddess enshrined at Mahālinga

M. 13 ॐ

Kapilā (III)—a R on the south side of the Narmadā, joining it

M 186 40

Kapilā (IV)—a R in front of the Vāṭa in Gayā

Vā 108 57

Kapila (v)—brown cow, gift of which is equal to hearing ten chapters of *Viṣṇu Purāṇa*,¹ equal to the gift of the whole earth.²

¹ V. VI 8 54 ² M 191 72

Kapilātīrtham—near the Narmadā

M. 190 10, 191 72, 193 4

Kapilāśva (I)—a son of Kuvalayāśva, who survived the fire from Dhundhu's mouth

Bhā IX. 6 23-4, Br III ॐ 63, M. 12 ॐ

Kapilāśva (II)—one of the three sons of Dhundhu-māra

Va ॐ 61, V. IV 2 42

Kapileśa—the deity presiding over the river *Kapilā* especially at the coming of *Amā* and *Soma*

Vā 108 57

Kapiloma—a son of Khasā, and a Rākṣasa.

Br. III. 7. 134; Vā. 69. 166.

Kapiśa—a son of Danu.

M. 6. 17.

Kapiśā—a daughter of Krodhavaśā (Krodhā-Vā. P.) and a wife of Pulaha. Gave birth to Piśāca groups;¹ gave birth to Kūṣmāṇḍas.²

¹ Br. III. 7. 172 and 274. ² Vā. 69. 205, 257.

Kapistṭalas—Ekārṣeyas.

M. 200. 3.

Kapītara—a sage.

M. 196. 25.

Kapota—a dove, that attained permanent fame:¹ entering houses forebodes evil.²

¹ Bhā. X. 72. 21. ² M. 6. 32.

Kapotaroman (I)—the son of Viloman and father of Anu.

Bhā. IX. 24. 20.

Kapotaroman (II)—a son of Vṛṣṇi (Dhṛṣṭa-Vi. P.) and father of Viloman.

Br. III. 71. 117; Vi. IV. 14. 13.

Kapotaroman (III)—a son of Dhṛti and father of Taittiri.

M. 44. 62.

Kapotaroman (IV)—a son of Vṛṣṭi.

Vā. 96. 116.

Kamalā (II)—an Apsaras.

Vā. 69. 7.

Kamalākṣa (I)—a Dānava who entered the ocean.

M. 61. 4

Kamalākṣa (II)—a tīrtham sacred to Mahotpala.

M. 13. 34

Kamalāpati (I)—a Śrutarṣi.

Br. II. 33. 6.

Kamlāpati (II)—a name of Visnu.

Br. IV. 12. 20

Kamalābhayā—a Laukika Apsaras.

Br. III. 7. 10

Kamalālaya (I)—a tīrtham sacred to Kamalā

M. 13. 32

Kamalālaya (II)—an attribute of Śrī

V. I. 8. 22

Kamalāsana—a name of Brahmā.

M. I. 13, 60. 4.

Kamalī—a daughter of king Renuka of Ikṣvāku line
Hence Renukā; wife of Jamadagni; mother of Paraśurāma.

Br. III. 66. 61.

Kamalotpalahastikā—a goddess following Māyā.

M. 179. 70.

Kamalodbhava—is Brahṁā, narrated the *Viṣṇu Purana* to R̥bhu

Br III 55 37, VI VI 8 43

Kampana—an Yakṣa

Va 69 177

Kampā—also *Kampātarangini*—the sacred waters of Kāñci

Br IV 40 17, 40, 85, 102 and 115

Kampini—a mindborn mother

M 179 24

Kambala (i)—a chief of Nāgas in Patala, presides over the month of Iṣa¹ According to the *Brahṁanda* and *Vayu Puranas*, he was the resident of Sutalam,² in the Prajāpati kṣetra, used in the chariot of Tripurārī³ Kādraveya Naga residing in the sun's chariot in the month of Māgha,⁴ in the month of Tapa and Tapasya⁵

¹Bha V 24 31, XII 11 43 M 6 39, Va 50 23, 69 70

²Br II 20 23 III 7 33 ³M 104 5 106 27 110 8 133 20

⁴Vi. I 21 21 II 10 16 ⁵Br II 23 21

Kambala (ii)—heard the *Viṣṇu Purana* from Aśvatara and narrated it to Elāputra

Vi VI 8 47

Kambala (iii)—an Yakṣa

Va 69 12

Kambala (iv)—(Mt) a Kulaparvata of the Ketumala

Va 44 4

Kambalabarhiṣa (barhiṣ) (i)—a son of Andhaka

Bha IX 24 19 M 44 61 Vi IV 14 12

Kambalabarhisa (II)—a son of Satyaka and the daughter of Kāśirāja

Br III 71 116, Va 96 115

Kambalabarhiṣa (III)—a son of Devabāhu, (Devārha-Vā and Matsya P) and father of Asamañjas, a great scholar

Br III 71 142, M 44 83, Va 96 140

Kambalabarhi(sa) (IV)—(Kambalabarhi-Vā P) A son of Marutta.

M 44 25, Vā 95 24

Kambalā—a R of the Ketumāla continent

Va 44 17

Kambalāsvatara—Nāga with the sun in the months of Māśi and Pangunī

Va 52 21

Kambusrnga—a son of Raivata Manu

Br II 36 111

Kamboja—(c) Its king was vanquished by Kṛṣṇa

Bhā. II 7 35

Kayādhū—the daughter of Jambhā and queen of Hīranyakaśipu, mother of 4 sons

Bhā. VI 18 12

Kara (1)—(tax) not levied in Śākadvīpa,¹ levied by Sagara over the conquered,² to be levied and taken in instalments, fresh taxes lead to discontent among peoples³

¹ Va 49 103 59 124, 108 70, Br II 19 106 . ² Br III 49 7, 52 41 . ³ M 217 3 226 11, 238 14

Kara (II)—a measurement of length

M 274 25

Karaka—a small water vessel . In it Manu let the fish

M 1 18

Karamka—attacked with four other commanders the Śakti army using illusory *sarpinī* (reptiles) The Śaktis sent out *Nakulis* which put an end to all reptiles

Br IV 21 77, 23 4 98

Karandama—a son of Trayisānu and father of Marutta

V₁ IV 16 3

Karamdhama (I)—the son of Khanmetra.

Bhā IX 2 25 26

Karamdhama (II)—the noble son of Tribhānu (Trisānu
Br and M P) and father of Maruta (Marutta-Br P)

Bha IX 23 17 Br III 74 2 M 48 2 Va 99 2

Karandhama (III)—the son of Atvibhuti and father of
Āvikṣit, lived at the commencement of the *Tretayuga*

Va 86 7, V₁ 1 30 30

Karandhara—a western kingdom

Br II 16 61

Karañjamañjama—a Janapada of the Ketumāla १

Va 44 13

Karañja tīrtham—a holy spot on the Narmada

M 190 11

Karataka—a brother of Balahaka, and a commander of
Bhaṇḍa, rode on Vetāla

Br IV 24 10 and 55

Karnam—see *Jiva*

Br IV 3 79 & 83

Karatoyā—a R of the Bhāratavarsa

Va 45 100

Karabhājana—a son of Ṛsabha, and a *bhāgavata*,
described the forms of Hari worshipped by men in different
yugas

Bha V 4 11, XI 2 21 5 20 42

Karamerati—the daughter of Cedi king married Na-
kula, son of Nīramitra

Vā 99 248

Karamodā—a R from the Ṛkṣa hill

Br II 16 30

Karamba—unfit for *śraddha*

V₁ III 16 8

Karambha—of Agastya family

M. 202 1

Karambha (Ia) (I)—the son of Śakuni Father of
Devarāta, a bowman

Br III 70 44 M. 44 42 Vā 95 43

Karambhaka (ix)—one of the ten sons of Hṛdika

M. 44 82

P 41

Karambhala—a Janapada of the Ketumāla. १

Vā. 44. 11.

Karambhātāluka—a hell for those fallen from karma.

Br. II. 28. 84, Vā. 56. 79

Karambhi—a son of Śakuni, and father of Devarāta.

Bhā. IX. 24. 5, VI. IV. 12. 41.

Kararoma—a Kādraveya Nāga.

Br. III. 7. 37.

Karata—a chief of the Vānaras.

Br. III. 7. 234

Karatāṣṭas—a Janapada of the Ketumāla.

Vā. 44. 12

Karatīra (i)—a Kādraveya Nāga

Br. III. 7. 35

Karatīra (ii)—a Mt. on the south of Meru.

Bhā. V. 10. 27.

Karatīrapuram—sacred to Mahālakṣmī, and to Piṭṛa.

M. 13. 41, 22. 76.

Karatīrapuro—at the foot of Gomanta hill and under a chieftain Śrīlāṅkadeva. The latter rose against Kṛṣṇa and Rāma who occupied the city after killing him. Welcomed by its citizens. Spoils and slaves sent to Mathurā. Kṛṣṇa and Rāma lived here for four months. Pursued by Jarāsandha, the brothers fled to this city and after taking rest for the night got up the hill before daybreak. Not wanted by Vasudeva by order of Kāṁsa.

Bhā. X. [22 (V) 24-42] [52 (V) 20-21] 22. 11 [1], 64 (6)

Karāla—another term for Śiva, a Bhairava

Br II 25 68, IV 20 82

Karālakṣa—a commander of Bhaṇḍa

Br IV 21 78

Karālāyu—a brother of Balāhaka and a commander of Bhaṇḍa, rode on *preta*

Br IV 24 10, 52

Karālīnī—a mindborn mother

M. 179 17

Karicakraratha—the chariot in which Lalitā rode at the starting of expedition towards Bhaṇḍa

Br IV 17 8

Karivratam—the performer of, becomes king

M. 101 72

Karītaya—a western kingdom

Br II 16 61

Karirāsi—a sage

M. 198 20

Karīṣas—Trayārṣeya

M. 198 4

Karunābhyaḍayam—the prayer of Bhṛgu to Śiva

M. 193 45

Karūsa—its king Bṛhaccāpa was placed on the west of the Gomanta hill in its siege by Jarāsandha,¹ appropriated

the name Vāsudeva and sent a *dūta* to Kṛṣṇa to that effect, attacked Kṛṣṇa with a *gadā* ²

¹ Bhā X 52 11[12] ² Bha X 66 1 78 4

Karūsa (I)—one of the ten sons of Vāivasvata Manu. His descendants were *Kārusas*, all *Ksatriyas* and rulers of *Uttarāpatha*. Respected *Brāhmanas* and *dharma*.

Bha VII 13 3, IX 1 12, 2 16, Br II 38 31 60 3 Br III 61 2, M 11 41, 12 24, Va 64 30, 85 4, III 2, V 1 III 1 34, IV 1 7, 18

Karūsa (II)—adopted a son of Kṛṣṇa, Sucandra by name.

M 46 25

Karusa (III)—good for *śraddha*.

Br III 14 18

Karūsas—a Vindhya tribe. Dantavakra, as king of, ¹ their territory was near Supṛtakāyaṇam, an elephant-forest ²

¹ Br II 16 63, III 71 156, M 114 52 Va. 45 132 ² Vā 69 239

Karenumatī—a daughter of Cedi king, queen of Nakula and mother of Nīramitra.

Bha IX. 22 32, III 50 55

Karka—a *ṛtvik* at the sacrifice of *Brahmā*.

Vā. 106 37

Karkataka—a commander of Bhaṇḍa.

Br IV 21 78

Karkatakam—Cancer, when the sun enters this it is Dakṣināyana

V₁ II 8 31

Karkasa—a commander of Bhaṇḍa

Br IV 21 79

Karkota (ka)—the Nāga presiding over the month of Pusa¹ A Kādraveya Nāga² The sabhā of, in Māhiṣamati His son defeated by Kārtavīrya Arjuna,³ used for Tripurārī's chariot⁴ The assembly of, conquered by Kārtavīrya Arjuna⁵

¹Bhā XII 11 42, M 126 18, Va 52, 17, 69 70 ²Br II 23 17, III 7 34, IV 20 53, 33 36, M 6 39 V₁ I 21 22 ³Br III 22 26, M 43 29 ⁴M 133 33 163 56 ⁵Va 94 26

Karkoṭakeśvaram—a tīrtham on the Narmadā

M 191 38

Karna (1)—born of Kuntī as a virgin and abandoned by her, brought up by Adhīratha, became a king and father of Vṛṣasena¹ Pāṇḍavas defeated his army Arjuna was saved from Karna's arrows by Kṛṣṇa Joined Duryodhana in insulting Vidura, and was his evil adviser² Resented Sāmba's action in carrying away Lakṣmanā but vanquished by Sāmba In charge of gifts in Yudhiṣṭira's Rājāsūya Joined Duryodhana's army and succeeded Drona as commander for two days, but was killed by Arjuna³ Failed to hit the mark in the svayamvara of Lakṣmanā⁴ Identified with Cakravartman, the son of Bala⁵ Was called son of Sūta as he was brought up by Adhīratha the Sūta⁶

¹Bha IX 23 13-14, X 49 2, V₁ IV 14 36, II 28-9, V 35 5 and 7, 38 16 ²Bhā I 15 15-16, III 1 14, 3 13 ³Bhā X 68 5 and 9 75 5, 78 [95(v)16] & [37] ⁴Ib X 88 23 ⁵Br III 6 32 ⁶Va 99 118

Karṇa (II)—a son of Āṇḍira.

M. 48. 5.

Karṇa (III)—born in after-birth as Cakravarma, the son of Bali.

Vā. 68. 32; Br. III. 6. 33

Karna (IV)—the son of Anga.

M. 48. 102-4; Vā. 99. 112

Karnaka—a mantrakṛt.

M. 145. 108.

Karṇajihva—an Ātreya gotrakara

M. 197. 3

Karnaprāvarṇas—country of, watered by Nalinī.

Br. II. 18. 60, M. 121. 58, Vā. 47. 57.

Karnamoṣṭi—a mindborn mother.

M. 179. 15.

Karnātakas (*Dakṣiṇa*)—Inhabitants of south Karnā-taka.

Bhā. V. 6. 7.

Karṇikā (I)—wife of Kanka and mother of Ṛtadhā-man and Jaya.

Bhā. IX. 24. 44.

Karnika (11)—the tendril of the world lotus, Atri regards it as 100 cornered, Bhrgu as 1000 cornered, Bhāguri, square, Vārsāyani Sāmudra, Gālava, tray-shaped, Gārgya like braided hair and Krostuki circle-like Each had only partial knowledge, Brahmā alone knows it entire

Va 34 58-69

Karnikara—a son of Jatāyu

M. 6 36.

Karnira—a Nāga

Va. 69 69

Kardama (1)—father of Kapila Married Devahūti¹ A son of Brahmā born of his shadow A progenitor and a *yogi*,² performed in *Kṛtayuga* austerities on the banks of Sarasvatī for 10,000 years, when Hari appeared before him, he praised Him and asked for a suitable wife Devahūti was suggested and the Lord disappeared Manu came with his wife and daughter to his hermitage, and was suitably received Kardama agreed to marry his daughter and lead a householder's life until the birth of children After wedding, Manu and his wife returned home Pleased at his wife's devotion, created an aerial car artistically built and furnished Took his wife after her bath and dress round the earth for a hundred years Nine daughters were born when according to original contract he was anxious to leave her for woods to practise yoga. Noticing her anxiety at his departure he consoled her that she would give birth to Hari who would bring solace to her On the birth of Kapila, Brahmā and other seers called on him, gave his daughters in marriage, took leave of his son and retired to a life of penance

¹ Bha II 7 3, IV 1 10

² Ib III 12 27 & 56, chap 21 to 24

Kardama (II)—a son of Pulaha and Kṣamā, married Sruti, son Śamkhapada and daughter Kāmyā, a Prajāpati, a sage by tapas and = devarsi,¹ a pravara²

¹Br I 1 65, II 11 23 and 31, 32 99, 35 94, III 8 18, 10 93, M 145 93, Vā 1 80, 3 3, 28 25-29, 33 7, 38 7, 50 91, 61 84, 65 53, Vi 1 10 10 ²M 199 16

Kardama (III)—a Prajāpati wife of Sinivali; had two daughters Samrāṭ and Kukṣi, besides ten sons¹ His wife left him for Soma His world that of Ājya pitrs²

¹Br II 14 7, III 1 53 ²M 15 20, 23 24

Kardama (IV)—also Śamkhapa, a Lokapāla

Br II 21 157, M 124 95 Vā 50 206

Kardamayana—a gotrakara of Atri family

M. 197 1

Kardamāla—in the navel portion of Gayā, bath and srāddha here to get rid of the debt to Pitrs

Vā 112 57

Kardamalam—a tīrtham sacred to Pitrs

M 22 77

Karpaṭas—Pāsanḍas who live by sheer prowess

Vā 78 30

Karma (I)—two-fold, *Pravṛtti* and *Nivṛtti*,¹ importance of,² that which consists of *yajña* is best³

¹Vi I 1 27, VI 4 41 ²Vi I 18 32 ³Vi II 14 14

Karma (II)—(Vedic) two-fold *Pravṛtta* and *Nivṛtta*¹ There is another classification of Karma *Vaidika*, *Tāntrika*,

and *Misra* (mixed) ² *Kṛṣṇa* advised *Uddhava* to pursue *nivṛtta* and abandon *pravṛtta* path ³ *Karma* exalted as the source of all good and evil and appropriate to four castes is done due to *mayamohan* ⁴ does not lead to final destruction of *Karman* ⁵

Seven fold *tapas brahmacarya yajna praja sraddha*, *vidya* and *dana* Bad *karmas*—five fold killing theft in jury drinking and lust ⁶

Karma with *Agni* is *lamya naimuttika* and *ajasra*, should be done with detachment ⁷ Rebirth after death is dependent on ⁸

¹ Bha VII 15 47 49

² Ib XI 27 7

³ Ib XI 10 4

⁴ Ib X 23 50 24 13 14 & 18 20

⁵ Ib VI 1 11

⁶ Br II 28

75 III 4 5 & 24 28 9 IV 5 25 6 37 Va 56 70

⁷ Va 29 44

104 86 96 ⁸ Va 14 2 3 31-42 61 106

Karmajit—son of *Brhatsena* and father of *Srtanjaya*

Bha IX 22 47

Karmajnanam—initiated according to *adhikara*

Va 104 86 94

Karmadanda—restraint of worldly duties

Va 17 6

Karmadharmavati—a daughter of *Ugrasena*

Va. 96 133

Karmabhumi—the earth as distinguished from Heaven ¹ *Bharatavarsha* as compared with others which are *bhogabhumi* ²

¹ Br IV 9 10

² Vi II 3 22

Karmayoga—Three-fold Scriptural and not *laukika* Intended for the attached and householders *Ācara* preliminary to *karma* *Karmakanda* an ocean Three kinds of

worship—vedic, tantric and mixed Worship of image through a guru and according to established rules¹ Preached by Janārdana to Manu greater than *jñāna yoga*, as *jñānam* is the result of *Karma*, origin of Brahma from also *Kriya yoga*, five *yajñas* and 30 *samskaras* come under this² Four of *Karma* category—*Agnihotra*, silence, study and sacrifice, when not performed properly give fear³

¹Bha XI 3 41 55 20 6 7, 21 14 15 27 1 & 6 9 ²M 52
3 11 258 2 ³M 39 25 7

Karmasrestha—a son of Pulaha and Gatī

Bha IV 1 88

Karmasamnyasa—leads to *Brahmanyam*

Va 57 118

Karmaranaga—the Fifth tala or Mahātala

Va 50 36

Kalana—a door-keeper of Mahakala

Br IV 32 18

Kalasa—a Rāksasa his city in the Atalam

Va 50 18.

Kalasikanṭha—a sage

M. 196 27

Kalahamsas—sons of Dhrtarāṣṭri and Garuḍa

Br III. 7 457

Kalas (1)—sixty in number¹ a period of time,² 30 *lavas* according to a calculation;³ 33 *kāṭhas*,⁴ 30 *kalas* make a *muhurta* or 160 *matras*⁵

¹Br IV 34 70 ²Va 30 13 70 15 M 34 9 ³Va 100
216 ⁴Va. 57 6 100 218 VI I 3 8 II 8 59 VI 3 6
⁵Va 50 179 93 72, Br II 7 19, 13 14

Kalas (II)—a Janapada of the Ketumāla country

Va 44 15

Kalas (III)—Digits of Soma recovered by propitiating Dakṣa ¹ one-sixteenth part

Bha VI 6 24, M 34 9, 142 4

Kalā (I)—a *Svara śakti*

Br IV 44 57

Kala (II)—a daughter of Kardama married to Marici, bore two sons, Kaśyapa and Pūrṇiman

Bhā III 24 22, IV 1 13

Kalāpa (I)—a deva-gandharva

Va 68 38

Kalapa (II)—a forest where Ikṣvāku was addressed by Pitr̥s

V₁ III 16 17

Kalāpagrāma—on the East slopes of the Himalayas¹ noted for great sages² Residence of Manu Here Devāpī [and Puru (Manu) V₁ P] continued their *yoga* practice These yogins would start the course of *Varnāśrama dharma* again at the end of Kali³ watered by the Ganges⁴ Devāpī and Manu originate Kṣatriya clans in *Kṛta yuga* at, the race of Manu responsible for rulers throughout the three ages, *Kṛta*, *Tretā* and *Dvāpara*⁵ Manu stands rooted to *yoga* at⁶

¹ Va 1 189 41 43-6, 47 47 ² Bha X. 87 7 ³ IX III 6, 22 17 XII II 37-38, Br I 1 164, III 63 210 III 7, M 121 49, 273 56 ⁴ Br II 18 50 ⁵ Vā 88 210, 91 7, 99 437, V₁ IV 24 118-121 ⁶ VI IV 4 109

Kālī (i)—born of Krodha and Himsā Married Durukti who gave birth to Bhaya and Mrtyu¹ Personified as king but *Sūdra* by birth, kicking a cow and bull Vanquished by Parikṣit Kālī fell at his feet when Parikṣit asked him to leave Brahmāvarta Asked for a place to reside, Parikṣit appointed him to five unrighteous spheres—wine, dice, gold, women and slaughter Father of *adharma*, heroic in the midst of children and cowardly before the valiant² His rule in *yugantara* described³

¹Bha IV 8 3 ²Ib I 16 4, 17 29-40 18 6 8 ³Ib II 7 38

Kālī (ii)—a Mauneya Gandharva a son of Brahma-dhana

Br III 7 4, Va 69 3 133

Kālī (iii)—a son of Varuna and Śunādevī (Samudri-Va P), father of Jaya and Vijaya, one wife of Kālī, Surā, mother of Mada, other wives, Tvaṣṭri, Himsā and Nikṛti, other sons of Kālī, all cannibals, Nāka, Viṅhna, Śadrama and Vīdhama

Br III 59 6 Vā 84 6 10

Kālī (iv)—a door-keeper of Mahākālā

Br IV 32 18

Kālinga (i)—a Kṣetraja son of Bālī, after him came Kālingas (sv),¹ a Rākṣasa in the Atalāma (Tatvalāma-Br P)²

¹Br III 74 28 & 87, M. 48 25, Va 99 28 Vi IV 18 13 14 ²Va. 50 17, Br II 19 18

Kālinga (ii)—(Mt) a hill on the south of the Mānasa
Va 36 22 42 28

Kālinga (iii)—a southern kingdom of madhyadeśa unfit for *śraddha*, a Janapada of the Dakṣinapatha Its king was stationed by Jarāsandha on the east gate of Mathurā and on the same direction during the siege of Gomanta,¹ present at

Pradyumna's marriage. Advised Rukmin to vanquish Balarāma in dice, and laughed at the latter when he was defeated. His teeth were broken by Rāma.² Its 32 kings.³ On its south flows the Narmada where the hill Amarakantaka is.⁴ In the *Kṛtayuga*, the first man appeared in this country⁵ under Guhas.⁶

¹Br II 16 42 & 57 III 13 13 14 33 & 80, 74 198 & 213, M 163 72, Va 77 13 78 23, 99 324, 386, 402 ²Bha X. 50 11[2], 52 11[5], 61 27 29 32[1] & 37 IV 5 21, V₁ V 28 10, 15, 24 ³M 272 16 ⁴M 186 12 ⁵Va 58 110 ⁶V₁ III 7 36

Kalīngas—a tribe born of Dīrghatamas and Balī's wife, enlisted by Jarāsandha against the Yadus,¹ people of the Dakṣināpātha.²

¹Bhā IX 23 5 X [50(V)3], M 114 36 and 47 Va 45 125 ²Vā 45 125, V₁ II 3 16

Kalīndī—the daughter of Samjñā

Va 84 36

Kalīyuga—the features of the *yuga*, and its discontents. Removed by hearing the story of Kṛṣṇa, as the Ṛṣis did in the Naimiṣa forest. The source of unrighteousness.¹ Form of Hari worshipped in.² Reflections on the conduct of castes and observance of *dharma* by persons. *Kalī* becomes *Kṛtā* after the avatar of Kalki. When the Saptarṣis traverse Maghas and on the day when Kṛṣṇa left the earth for Heaven then began *Kalī* of 1200 divine years. Grows in strength commencing with Nanda. The actual beginning was when Kṛṣṇa left for Vaikunṭha a description of the *yuga*. Worship of Hari by *Kīrtana*.³ Its advent was recognised by Mucukunda from the smallness of the men, plants trees etc. which he saw after he woke up from his long sleep.⁴

Deterioration of Vedic *dharma* and rise of Pākhaṇḍas. Incarnation of Pramati in the form of a horse who puts down all heretics and the unrighteous.⁵ Predominance of here-

tics and Śudras in,⁶ 106,000 or 360,000-duration of, its *san-dhyā* 1,000 years⁷ Noted for theft, see *Trṣyam*,⁸ *danam* the chief act and *tamas* the chief quality⁹ description of the evils of bad rule and decay of civilization and morality, age of man 23 years, began with Parīkṣit when the two first stars of seven Ṛsis were in Magha, its duration according to the calculation of men 360,800 Then comes *Kṛta*¹⁰

¹ Bhā I 1 10, 16 & 21, 12 26, 15 36-7, XI 5 20 31-42
Va 58 30-73 ² M 142 17 27 273 49, Va 99 429 ³ Bhā XII
chap 2 & 3 ⁴ Ib X 52 2 ⁵ Br II 29 23-34, 31 5-102, III 14
46 74 207-241 M 144 30 88 ⁶ Va, 78 36 ⁷ Va 32 63,
99 264 102 4 M 273 27-33 45 50 ⁸ Br II 7 59 ⁹ Va 8
66 ¹⁰ V₁ IV 24 71-96, 97, 109 114-15

Kalila—son of Soma

Br III 3 23 Va 66 23

Kalivana—a western kingdom

Br II 16 60

Kalisparsas—a degraded Kṣatriya community ✓^c

Br III 63 140

Kalopanata—Music, Maruta, the presiding deity

Va 86 52

Kalki—the 21st (10th Va) avatar of Hari, in Kaliyuga and emperor of the world by name Paraśraya with Yājñavalkya as Purohita Born of a Brahmana Viṣṇuyasas in Śambalagrama His horse would be known as Devadatta Riding on it, Kalki would rid the earth of the unrighteous and implant *dharma* again¹ Invoked,² destroyer of Kṣatriyas who became *mlecchas* by character³ State of the world then⁴ According to the *Br Purāna*, his name is Viṣṇuyasas, and son of Paraśara the tenth incarnation of Hari, with Purohita Yājñavalkya After rooting out

adharma with Brāhmaṇa warriors he gives up his ghost at the confluence of the Gangā and the Yamunā, in the previous birth was Pramiti, would bring round all tribes and wander the world unseen except vegetation, his life of 25 years' duration and of Parāsara gotra, then again *adharma*, disease, etc., at the end of *Kālī* and commencement of the *Kṛta yuga* ⁵ Purify the Sūdras, cross the ocean and destroy sinners Then will follow civil strife and the disorder of the world ⁶

¹Bhā I 3 25, XII 2 18 23, M 273 27, 285 7, V₁ IV 24 98-101 ²Bhā VI 8 19 ³Ib X 40 22 ⁴Va 99 390-411, 424-29 ⁵Br III 73 104 24, 74 206, IV 29 133, M 47 248 62, Va 104-17 ⁶M 54 19

Kalkivāhana—a commander of Bhandā

Br IV 21 79

Kalpa (I)—a son of Dhruva and Bhramā

Bhā IV 10 1

Kalpa (II)—a nephew of Hiranyakaśipu

M. 6 26

Kalpa (III)—the period of fourteen Manus or 1000 *yugas* followed by *pralaya*,¹ in the day Brahma, in the night Nārāyaṇa sleeping over his couch Śesa the thirty *kalpas* and the thirty days of Brahmā These are mixed, *Tamasa*, *rajasa* and *satvika*² from *klipu*, to introduce with intelligence, the fourteen *saṁsthās* Brahmā introduced and hence *kalpa*,³ twenty-eight in number, each of two *kalpārḍhas*,⁴ the 14 *kalpas* made by Brahmā and hence the name ⁵

¹Bhā II 8 12, IV 9 14 XII 4 2-3 Br IV 1 116 173 and 210 V₁ III 2 50 2, VI 3 12 ²M. 290 1-16 ³Va 7 77 21, 28ff ⁴Va 21 17-18, 22 7 30 231 59 138 61 54 and 102 ⁵Br II. 6 74

Kalpakaṭāṭi (Ka)—a division of Śrīpuram

Br IV 31 67, 32 21 & 65

Kalpanā—a mindborn mother.

M. 179. 25.

Kalpapādapa—see *Kalpavṛkṣa*.

M. 274. 7.

Kalpam—ritual literature; part of Viṣṇu.

Vi. V. 1. 37.

Kalpalatātmakam—a gift of ten golden creepers of a *Kalpa* tree, leads one to Heaven.

M. 274. 9; 286. 1-17.

Kalpavarṣa—a son of Vasudeva and Upadevā.

Bhā. IX. 24. 51.

Kalpavṛkṣa—a divine tree;¹ gift of a golden tree, leads one to be born Rājarāja after a sojourn in *Viṣṇuloka*;² gave clothes, jewels and honey in the *Kṛtayuga*.³

¹ Br. IV. 15. 37; 28. 72. ² M. 277. 1-22. ³ Vā. 8. 93; 106. 74.

Kalpavratam—leads to the world of Brahmā.

M. 101. 50.

Kalpaśuddhi—a part of the *Purāṇas*.

Vi. III. 6. 15.

Kalpasūtras—a branch of Vedic literature, arranged by *Lomaharṣana*;¹ begun in *Dvāpara*.²

¹ Br. II. 31. 14 & 24; 34. 16; Vā. 58. 14. ² M. 144. 13-14.

Kalpā—a door-keeper of Mahākāla.

Br. IV. 32. 18.

Kalmāṣapāda (I)—a king who was cursed by Saku in Naimiṣa which resulted in the enmity between Vasistha and Viśvāmitra

Va 2 11, Br I 2 11

*

Kalmāṣapāda (II)—another name is Mitrasaha. See Saudāsa son of Ṛtuparna

Br III 63 176, M. 12 46, Va. 88 176, Vl IV 4 57

Kalmasāmghri—see Saudāsa

Bhā IX 9 18

Kalyānasaptami—in honour of the Sun for 13 days

M 74 2-16

Kalyāni (I)—the wife of Dhara.

M 5 24

Kalyani (II)—the goddess associated with Māyā a follower of Māyā

M 13 36, 179 70

Kalyanini—the vow taken after Bhīmadīdasi after being cosseted by Pāṇḍava

M 69 56-7

Kallola—a son of Śatruṃṇa

Br III 7 45

Karaka—a name of Kṛṣṇa

Br III 1 12

Karṇa—a name of Kṛṣṇa

Br III 1 12
p c

Kavarga vangmayi—a *sakti*

Br IV 37 4

Kavasa—a sage and father of Tura Invited for Yudhiṣṭhira's sacrifice, came to see Parikṣit practising *prapavesa*

Bha IX 22 37, X 74 7, I 19 10

Kavi (I)—a son of Kṛṣṇa and Kāḷindī

Bha. X. 61 14, 90 34

Kavi (II)—a son of Dakṣiṇa and Yajña, a Tusiṭa god

Bha IV 1 7-8

Kavi (III) a son of Bhṛgu (Prāna—Burnouf) and father of the great Śukrācārya

Bha IV 1 45

↓ *Kavi* (IV)—a son of Priyavrata and Barhiṣmatī Remained a bachelor all life, being engaged in *atma-vidyā*

Bha. V 1. 25-26

Kavi (V)—a son of R̥ṣabha and a *bhagavata* A sage who expounded to Nimi the *Bhagavata dharma*

Bhā. V 4 11 XI 2 21 33-43[1]

Kavi (VI)—a surname of Brahmā

Bha. VII 9 34

Kavi (VII)—a son of Śrāddradeva and Śrāddhā

Bhā. IX. 1. 12.

Kavi (VIII)—a son of Varasvata Manu Left kingdom and its pleasures and became devoted to Hari Attained Parabrahman at an early age

Bhā IX. 1 12 2 15

Kavi (ix)—a son of Duritakṣaya

Bha IX 21 19

Kavi (x)—is Usiragni the Agni who married Svadhā, after him came Kavyas

Br III 10 ॥ Va 29 29

Kavi (xi)—the father of Bhautya

Br IV 1 51

Kavi (xii)—a god of Sutara group

Br IV 1 89

Kavi (xiii)—a sage of the Tamasa epoch a *mantrakṛt*

M 9 15 145 103

Kavi (xiv)—one of the seven sons of Kausika

II 20 3

Kavi (xv)—the son of Uruksava and Visala became a Brahmana and one of the three best *maharsis* among the Kavyas

M 49 39

Kavi (xvi)—a son of Śveta *avatar* of the 23rd *dvapara*

Va 23 205

Kavis—sons of originators of Pitrs with forms their daughter Gauh belonging to *dvija gana*

Va 73 35 36

Kaviratha—son of Citraratha and father of Vrstimat Kaviruta Va P)

Bha IX 22 40-41 Va 62 18

Kavisuta—is Śukra

Va 65 74

Kavyam—offering to Pitrs

M 19 1 Va 79 69 97 27

Kavyavaha—a kind of Agni

Br III 11 93

Kavyavahana—the son of Pavamana Agni the Agni of Pitrs

Br II 12 4 and 5 Va 29 4 5 75 56 70 110 10

Kavyas—a class of Pitrs

Va 52 67

Kavyagni—a kind of sacred fire

Va 56 4

Kavyadas—a class of Pitrs

Br III 72 26

Kavha—a daughter of Ugrasena

Va 96 133

Kasura—a commander of Bhaṇḍa

Br IV 21 85

Kaseru (mat)—a division of Bharatavarṣa

M 114 8 Bha II 16 9

Kaseru—approached by Keśidhvaja to give him a form of expiation

Vi VI 6 15

Kasmira—a city,¹ people of²

¹ Va 99 402 ² Vā. 45 120 47 45

Kasyapa (1)—(*Savituh Vīdvān*, *Mārici*) son of *Marīci* and *Kalā*, and husband of *Diti*¹ Married twelve (thirteen *Matsya P*) daughters of *Dakṣa*, who were *Brahmavādīnīs* and *Loka-matas* Married also *Pulomā* and *Kālakā* on the advice of *Brahmā* Their sons were *Dānavas* distinguished for warlike qualities 60,000 of these were killed by *Arjuna* while in Heaven to please *Indra*² *Aditi* was another wife of *Kasyapa*, and was the mother of *Vāmana-Hari* On an appeal from her on behalf of gods exiled from *Amarāvati*, *Kaśyapa* taught her the *payovrata* to please *Hari*³ Pleased with the anointing of *Vāmana*⁴ His *tejas*.⁵ Pleased with *Diti's Madanadvādasivratam* but did not relish her request for a son to slay *Indra* but granted it under certain conditions⁶ A sage of the *Varvasvata* epoch His descendants⁷ Father of *Vivasvat*⁸ Awarded *Madhyadeśā* by *Parasurāma*⁹ Visited with pupils *Bhisma* on his death-bed,¹⁰ goes round *Dhruva*¹¹ See *Diti*, *Indra*

A *Brahmavādīn* and a *Prajāpati* A *Devarṣi* His sons were *Nārada* and *Parvata*, as also *Ādityas* *Maruts* and *Rudras*¹² An *amśa* of *Brahmā*¹³

When *Dakṣa* grew angry on account of his daughter *Kaśyapa* drank *Kasya*, a kind of wine,¹⁴ hence his name, hid *yoga* in a cave,¹⁵ *āśrama* of,¹⁶ a sage by *jñana*,¹⁷ place in the *Viśvacakra dāna*¹⁸ With the sun during the months *Saha* and *Sahasya*,¹⁹ a sage of *Cākṣuṣa* epoch²⁰

¹ Bha III 14 7 IV 1 13 Br II 37 44, III ■ 31, 3 55
IV 1 20, 2 33 47, M 146 16 & 25, 171 30, 199 1 14, 19, Va
63 41 ² Bha VI 6 2, 25, 34-36, M 4 55, 5 13, 6 1-2, 44,
Vā 65 115-116 157-158 ³ Bhā VIII 13 6 16 2 25, 17 22-3,
X 3 42 Br II 13 70 ⁴ Bha VIII 23 21 M 244 41, 245 82
⁵ Bha. III 16 35-36, 17 ■ ⁶ Bha VI 18 44 54 III chap 14
(whole), M 7 30-49 ⁷ Bha VIII 8 31, 13 5, M 9 27 ⁸ Bha
IX 1 10, M 11 2 ⁹ Bhā IX 16 22 ¹⁰ Ib I 9 8 ¹¹ Bha
IV 9 21 M 127 24, ¹² Br II 27 104, 32 98, 112, 35 92-95,
38 3, III 1 53, 4 34, ■ 1 and 27, M 145 92, Vā 1 138, 3 2,
65 53, 84 26 and 31 ¹³ M 47 9, Br III ■ 105, 71 238, Vā 1
138, 3 2 65 114 ¹⁴ Vā 65 115-17 ¹⁵ Br I 1 117, Vā 83
83, Br III 19 53 ¹⁶ Vā 37 22 ¹⁷ Ib 59 90 ¹⁸ M 285 6
¹⁹ Ib 127 17 ²⁰ Vā 62 66

Kasyapa (I)—a sage and contemporary of Kṛṣṇa. Invited for Yudhiṣṭhira's *Rajasuya* ¹ Came to Syamantapan-caka to see Kṛṣṇa, ² one of the sages who left for Pīṇḍāraka, ³ met by Taksaka on his way to Parikṣit ⁴

¹ Bha X 74 9 ² Ib X. 84 4 ³ Ib XI 1 12 ⁴ Ib XII 6 11

Kasyapa (II)—a Paurāṇika who learnt *mulasamhita* from the disciple of Vyāsa

Bha XII 7 5 and 7

Kasyapa (IV)—the sage presiding over the month of *Saha*, ¹ with the sun in *Hemantaka* ²

¹ Bha XII 11 41 ² Va 52 16

Kasyapa (V)—(R̥ṣyaśṛṅga) a sage of the first epoch of Savarni Manu

Br IV 1 11

Kasyapa (VI)—a sage of the Svārocīṣa epoch

M 9 8

Kasyapa (VII)—a sage resorting to Śuklatīrtha

M. 192 10

Kasyapakaḥalpa—author of, a master of *Atharvasamhita*

Bha XII 7 4

Kasyapapadam—in Gaya, ¹ performance of *śraddha* at by Bharadvaja ²

¹ Vā 109 18 ² Va 111 49 and 58

Kasyapatmaṣas—Ādityas, Maruts and the Rudras

Va. 64. 3

Kasāyagana—articles of, detailed.

M 217 75-81

Kasaymas—people in ascetic robes R

Va 58 64

Kaseru—one of the nine divisions of the Bhāratavarṣa

Va 45 79, 119, V₁ II 3 6

Kahoda—a *madhyamādhvaryu*. ,

Br II 33 16

Kāmsyam—fit to be a milking vessel and for a gift with
a cow

M 16 26 & 32, 57 20, 205 2

Kāka (I)—(Mt) a hill touching the sea

Br II 18 76

Kāka (II)—a bird, a *vāhana* of Sūcīmukha

Br III 7 455 IV 24 44

Kākabala—the *vayasa* in *Āndra*, *Vārūna*, *Vāyavya* and
Nairṛta directions

Vā 111 40

Kakavarṇa—son of Śiśunāga, (bha) and father of Kse-
madharman Ruled for 36 years (26 years-*Matsya P*)

Bhā XII 1 5, Br III 74 129, M 272 7 V₁ IV 24 10 11

Kākasilā—in *Gayā*, releases one from debts

Va 108 76

Kākahr̥dam—a place fit for performing *śrāddha*.

Br III 13 85

Kakṇika—a coin of small value

Bha XII 3 41

Kakustha—the father of Gau who was married to Yati

Br III 68 13 Vā 93 14

Kakṣivah—a son of Jaṭāmali, an avatar of the Lord

Va. 23 187

Kakṣivat—a son born to the waiting woman of Sudeṣṇā and Dīrghatamas. By austerities at Girivraja, reached Brāhmanahood. Father of 1000 sons by name Kauṣmandas and Gautamas

M 48 63, 84 8

Kekeyasthas—Kṛṣṇa Parāśara

M 201. 35

Kacalas—a Janapada of the Ketumāla Continent

Vā 44 15

Kacchikas—a tribe ∪

M 114 51

Kaṇcana (I)—the son of Bhīma, and father of Hotraka (Suhotra-V; P)

Bha IX 15 3 V; IV 7 3

Kaṇcana (II)—an Yakṣa

Va 69 12

Kaṇcanaka—the capital city of Pravara

Br III 74 184

Kancanapada—a Mt in Malayadvīpa

Va 48 24

Kāñcanaprabha—a son of Bhīma the king and father of Subdha

Br III 66 24, Vā 91 ॥

Kāñcī (I)—a R in the Ketumāla continent

M 44 18

Kāñcī (II)—a R of the Bhadrā

Vā 43 25

Kāñcī (III)—visited by Balarāma,¹ visited by Agastya, also Vāraṇasailendra and *Ekāmranīlaya* Viṣṇu Hayagrīva appeared before Agastya² A Vaiṣṇava ksetra with Śiva *Sānnidhyam* Prayers of Brahmā, to Lakṣmī and Viṣṇu requested to reside here Here were celebrated Śiva's marriage, Brahma's with Vānī, and Viṣṇu with Kamala But Brahmā subsequently left this³

¹Bha X 79 14 ²Br IV 5 6-10 7-10 ³1b IV 80
(whole) 40 16, 59, 82-91

Kāmyanakā—city and capital of Pravīra

Vā 99 371

Kaṭya—a sage

M 196 27

Kāndaśaya—of the Parāśara family (*Sukla*)

201 33

Kānthāyanadvījas—the class of Brāhmanas from Me-
dhātithi, son of Kanṭha

Vā 99 131

Kānva—a disciple of Yājñavalkya

V₁ III 5 30

P 44

Kanvas—a branch of Angirasa,¹ learnt the *Vajasani yajus*²

¹ Va 65 106 ² Bha XII 6 74 M 200 9

Kanvam—the *suktam* of the Sama Vedins recited in tank ritual

M. 58 37

Kanvamudgalas—the Maudgalyas of the Angirasa line

M. 50 5

Kanvayanas (I)—the clan of Brahmanas from Kanva son of Ajamidha ■ pravara of Anguras

M 49 47 196 21

Kanvayanas (II)—a ruling dynasty commencing with Vasudeva ruled the earth for 345 years¹ in number nine called *Śurya bhṛtyas* These ruled from 40 to 45 years and were Brahmanas They had their own *Samantas*²

¹ Bha XII 1 21 ² M. 272 33 7

Katya—a sage of the Tamasa epoch

Vi. III 1 18

Katyayana (I)—a *rtvik* at Brahma's *yajna*

Va 106 37

Katyayana (II)—a Pravara

M 192 10 196 33

Katyayanas—Kaśyapa gotrakaras

M 199 4

Katyayani—Image of ten hands three eyes youthful killing Mahisasura and riding the lion

M 260 55-66

* *Katyayani Vratam*—was observed by the girls of the *Vraja* early in the season of *Hemanta*. After bathing in the *Yamuna* they made a figure of the *Devī* with sand and worshipped it as the representation of the *Devī* for a month. Their object was to win *Kṛṣṇa* as their husband. Prayers were also sent to *Bhadrakālī* by rising early and bathing in the *Yamuna*. To test their sincerity *Kṛṣṇa* saw them one day playing in the river naked leaving their clothes on the banks. He removed these to the top of a *Nīpa* tree near by. The girls asked for the return of their clothes and threatened to report to the king. *Kṛṣṇa* asked them to receive their clothes from him. He said that their vow was fruitless as they bathed naked and he returned their clothes on their saluting him with both their arms. He then blessed them and asked them to go back to the *Vraja* which they did.

Bha X 22 1 27

Kadambari—a *yoginī*

Br IV 31 80

Kadraveyas—a class of snakes with several heads mentioned in verses ¹ subject to *Garuḍa*, *Śeṣa*, *Vasuki* and others belong to this group ²

¹ Va 52 20 62 180 69 74 Br III 7 31 ² Vi I 21 20 21

Kadrupīṅgākṣī—a *Kaśyapa* and a *Trayaṣeya*

M 199 13

Kananasthali—a fearful forest between the hills *Puṣpakaśaila* and *Mahamegha*

Va 38 71-8

Karna—the son of *Devadatta* alias *Agniveśya*. He was the sage *Jatukarna* (*Jatukarna Burnouf*). He was a manifestation of Fire God. With him originated the *Brahmakula Agniveśyayana*.

Bha LX 2 21 22

Kanmī—a pupil of Kṛta

Br II 35 53

Kanta—one of the ten branches of the Sukarmana group of devas

Br IV 1 88, Va. 100 93

Kantī (i)—a sakti

Br IV 44 72

Kantī (ii)—a Brahma kalā

Br IV 35 94

Kāntipuram—The sacred pool of, protected by Kīrātas

Br III 13 95 7

Kāntivratam—leads to the world of Viṣṇu

M. 101 45

Kanyakubja—a city of Ajāmila¹ Its citizens were vanquished by Paraśurāma,² sacred to Gauri³

¹Bha VI 1 21 ²Br III 39 11 41 39, IV 44 94 ³M 13 29

Kapalik(n)as—a heretical sect,¹ their yoga² R

¹Br II 31 65, Va 58 64 ²Br II 27 116

*Kapileya*s—the Daitya rakṣasas from the Daitya king Kumbha

Va 69 177

Kapeya—addressed Suta to explain creation

Br II 8 1.

Kama (i)—God of Love (s v), born of Brahmā's heart Burnt by Śiva, was reborn as Pradyumna, son of Kṛṣṇa an amsa of Vasudeva¹ Sent by Indra to spoil Nara's penance,²

to induce Śiva to marry Umā³ For having observed *Vibhū-tidvadasūratam*, Anangavatī the courtesan became co-wife with Ratī, and her name was Pritī⁴ Icon of.⁵ Worshipped Śiva in Siddheśvaram and attained divinity again⁶ His arrow afflicted Brahmā who was made to love his own daughter, cursed by Brahmā to be burnt by Rudra, when pointed out that he only discharged his duty, he modified the curse to be born as son of Kṛṣṇa, then of Vasu in Bharata line, to get overlordship of Vidyādhara and finally attain godhood, afflicted the nine devis⁷

¹Bhā III 12 26, VIII 7 32, X, 55 [2], V, V 27 28 ²Bhā. XI 4 7 ³M 154 209-239 ⁴M 7 13, 100 329 ⁵M 261 53 6
⁶M 191 110 ⁷M 3 33, 4 12-21, 23 23

Kāma (II)—a son of Saṁkalpa

Bhā VI 6 10

Kama (III)—a Viśvedeva

Br III 3 30, Vā 66 31

Kāma (IV)—the son of Śraddhā and Dharma and father of Harṣa (joy) through his wife Ratī (*Siddhi-Br P*)

Br II 9 58, 62, Vā. 10 34, 38

Kāma (V)—the Apsaras clan of Sobhayantya, originated from

Br III 7 24, Vā 69 58

Kāma (VI)—place of, in life,¹ does not end in spite of *bhoga* or enjoyment, but grows like fire with oblation, cf *Rāmāyana*, notwithstanding old age desire to live and to amass wealth does not go²

¹Bhā. I 2 9-10, ²Vā. 93 95, 100

Kāmakarṣanīkā—a *gupta śakti*.

Br. IV 19 17

Kāmadeva (II)—the son of Yaśodharā (Yaśodhārī-Vā. P.).

Br. II. 11. 35; Vā. 28. 30.

Kāmadhenu (I)—a goddess following Revatī;¹ gift of.²

¹ M. 179. 73. ² Ib. 279. 4; 106. 74.

Kāmadhenu (II)—Jamadagni's cow providing hospitality to Haihaya hosts; bound by king's servants, she kicked off its shackles and flew in the air.

Br. III. 26. 54.

Kāmadhenupadam—in Dhenukāraṇya of Gayā.

Vā. 112. 56.

Kāmapāla—joined Yadus in defeating Pauṇḍraka.

Bhā. X. 66. [2].

Kāmarāja—dear to Lalitā.

Br. IV. 19. 67; 38. 9-10.

Kāmarājapriyā—is Lalitā.

Br. IV. 18. 16.

Kāmarūpa (c)—the eastern country; sacred to Lalitā.

Br. IV. 44. 93; Vi. II. 3. 15.

Kāmarūpā—a mindborn mother.

M. 179. 21.

Kāmarūpiṇī—a śakti.

Br. IV. 44. 72.

Kāmalāyanija—a sage.

M. 198. 13.

Kāmalā—a goddess enshrined at Kamalālaya

M. 13. 32

Kāmalī—another name for Renukā

Vā 91 90

Kāmavratam—in honour of Pradyumna.

M. 101 10.

Kāmaśankara—is Kāmeśvara.

Br. IV. 15. 45.

Kāmaśāstra—In Sairandhri's house there were pictures drawn according to prescriptions of *Kāmaśāstra*:¹ a treatise by Bābhavya, a Pāñcāla.²

¹ Bhā. X. 48. [2]; M. 220. 2. ² M. 21. 30.

Kāmaśiva—another name for Kāmeśvara.

Br IV. 15. 16.

Kāmahāni—a Lāngala.

Vā. 61. 42.

Kāmākṣī—the goddess enshrined in Kāñci; Ādilakṣmī: said to possess one eye at Kāñci and the other at Kāsi; also Mahālakṣmī;¹ enshrined at Gandhamādana.²

¹ Br. IV. 5. 7; 13 1, 15 35, 38 81; 30. 5, 14 & 21; 40 1, 16, 85-105 ² M. 13 26.

Kāmacārinī—a goddess enshrined at Mandara hill.

M. 13. 28.

Kāmārttā—a śakti.

Br. IV. 44 73.

Kamīkam Vratam—this seems to refer to *Pasupata-yogam*

Br II 27 127

Kamukī—a śakti

Br IV 44 72 & 140

Kamini—a group of women who came from the mouth of Asura Bala when he yawned

Bha V 24 16

Kameśī—is Lalita one of the 15 Akṣara devīs

Br IV 13 2 18 15 19 52 57 37 21

Kamesvara—married by Lalita

Br IV 14 21 15 12 27 67 36 4

Kameśvartī—is Kameśī a nitya devī

Br IV 15 35 18 9 25 56 29 145 37 33 44 141

Kamesvarīpurī—is Śrīpuram

Br IV 31 24

Kampilya (I)—a son of Bhramyaśva

Bha IX 21 32

Kampilya (II)—a fifth son of Bheda

Va. 99 196

Kampilya (III)—a son of Haryasva

Vi IV 19 59

Kampilya—the capital of Samara ¹ the kingdom of ²

¹ Va 99 176 ² Vi IV 19 40

Kāmbhojas—a northern kingdom noted for horses. Their king Sudakṣina was an ally of Jarāsandha and placed on the East of the Gomanta hill, during its siege². Took part in the *Rājasuya* of Yudhiṣṭhira. Their king went to Syamanta pañcaka for solar eclipse³. Defeated by Parasurāma and by Sagara who had them fully shaved as punishment⁴.

¹Br II 16 49, IV 16 16, Va 88 122, V₁ V 29 32
²Bha X. 52 11 [7] ³Ib X 75 12 82 13 ⁴Br III 41 39, 48 22 & 44, 58 120, 134 & 138, V₁ IV 3 42

Kāmyā—a daughter of Kardama and Śrutī, married Priyavrata, mother of ten sons equal to Svāyambhuva and two daughters by whom Kṣatram came into being

Br II 11 32-34, 14 44, Va 27-9

Kayanī—a Pravara of the Bhārgavas

M 195 31

Kāyāvardhanam—a tīrtham sacred to Mātā, Pitr̥s and to Śiva

M. 13 48, 22-30, 181 26

Karakī—a Pravara of Angiras

M 196 14

Kārana—the lord who is nirguna and Brahmā becomes Īmatmā after its conjunction with Prakṛti and a saguna

Vā. 49 151. etc.

Kāranam (I)—a term for Jīva or Prana

Vā. 102 101

Kāranam (II)—a name for avyaktam

Vi I 2 19.

Karapatha—the capital of Angadiya deśa of Lakṣmana's son Angada

Vā 88 188

Kārayana—the capital city of Angada, son of Lakṣmana

Br III 63 189

Kāravatī—sacred for śrāddha.

Br III 13 92

Kāraskaras—the kingdom of, unfit for śrāddha a southern tribe

Br III. 14 33 and 80, M 114 49 Vā 78 23 and 69

Karīṣava—a Kauśika gotra

Vā 91 99

Kaūraya—a sage

M. 196 27

Kārīṣas—of Kauśika gotra

Br III 66 71.

Karu—a Mt of the Bhāratavarṣa

Vā 45 92

Kārukas—unfit for śrāddha feeding

Br III 15 43, Vā. 79 69

Karukarma—the svadarma of Śūdras ✓ C

Vi. VI 1 36

Kārukāyanas—Trayārṣeṣas

M 193 7

Kārūsa—a surname of Vrddhaśarman, son of Karūṣa, (who married Śrutadevā)

Bhā IX. 24 36

Kārūsas—descendants of Karūṣa, the son of Vaivasvata Manu¹ and, kings of Uttarāpatha, a Kṣatriya clan, the country of²

¹Bhā IX 2 16, Br III 61 2, M 12 24, 114 48, V₁ IV 1 18 ²V₁ II 3 17, IV 14 ॥

Kārotaka—Ārseya Pravara of Angiras

M 196 8

Karkotaka—with the sun during the month of Pausa

V₁ II 10 14

Kārtavīryarjuna—a prominent king of the lunar line
See *Arjuna*

V₁ IV 6 4

Kārtā—a Sāmaga

Va 99 191

Karttika—Navamī and Dvādasi, as *yugadis* for *śrāddha*

M. 17 4

Karttikeya (*Guha*) (1)—a god with his *vāhana* as peacock, conqueror of Krauñca of Asuras, also Kumara,¹ brought up by the Kṛttikas,² delight to the mind of Umā,³ overheard the report given by his father to Parvatī on the subject of the colour of his throat, the Nilakanṭha legend, when he was lying down on the lap of Uma on the top of the Kai-

lasa hills ⁴ Took part in Bana's war with Kṛṣṇa and disabled by Garuḍa and Pradyumna ⁵

¹ Br II 25 16 III 10 44 32 23 41 32 42 II 43 31 ² Va
41 38 72 43 V₁ I 15 116 ³ Va 54 19 ⁴ Va 54 28f
⁵ V₁ V 33 21 and 26

Karttikeya (II)—Kumara being the son of Kṛttikas narrates the *maḥatmyam* of Nandi in *Nandīpurana* ¹ born in the full moon day of the *citra* month and Indra made sin into one on the fifth day and on the sixth anointed *Devasenapati*. All important gods gave him some present or other and praised him ² Promised to slay Taraka and slew him ³ Image of 12 hands in a city four in a *Kharvaṭa* and two in a village one of the hands has a cock others detailed ⁴

¹ M 5 27 53 61 ² Ib 159 4 18 ³ Ib 160 10 26 ⁴ Ib
260 19 45 51

Karttikeya (III)—(Pavakī) a sage of the Rohita epoch
Br IV 1 62

Karttikeya (IV)—a *tīrtham* sacred to Yaśaskarī
M 13 45

Karttikeyapadam—in *Gaya*
Va 109 19 111 54

Karttiyaya—a Kaśyapa gotrakara
M. 199 5

Karttiyaya (I)—a son of Kanaka
Va 94 8

Karttiyaya (II)—see *Arjuna*

Br III 28 25 31 3 & 5 32 61 34 3 & 30 VI 43 15 V₁ IV
11 16

Kārdamayani—ārseya Pravara of Bhārgavas

M. 195 34 & 43

Karpatas—a heretical sect

Br III 14 39

Karpasapurvata—20 bhārams of cotton as the best gift.

M 83 5, 98 1-5

Kārbūram—the colour of the 14th Manu Sāvarni

Va 26 46

Karyakarana rūpini—Lalitā

Br IV 15 8

Kārmukālaya—see Dhanuśśāla

Vi V 20 17

Kārṣaṇi—a Bhārgava gotrakara

M. 195 18

Kārsāpanam—a coin in common use, fines in terms of

M 227 70 & 93, 197

Kārṣṇayanas—Kṛṣṇa Parāsara

M. 201 35

Kārṣṇeyas—a Rākṣasa gana

Va 100 172

Kala (1)—time as the phase of the Universal Spirit¹
 In *Istara*, and only *rūpabheda*² Lord of creation and destruction, fearful to look at.³ Vanquished by Kṛṣṇa,⁴ makes and unmakes things by keeping all things under control⁵

¹ Bhā. I 6 4, 11 0 13 45, II 10 43 VIII 17 27 ² Ib. III 12 12, 29 4, 37 & 45 X. 51 III ³ Ib IV 12 3 Vā 35 11 22.
⁴ Bhā. III 3 10, Br III. 3 82, Vā 32 29 ⁵ Vi. V 33 55-64

Kāla (II)—a name for *Mrtyu* *ety* as Lord of Death, *adhudevata* for *Rāhu* the planet,¹ described as having four faces each comprising ■ *yuga* ² One origin of ³

¹ Br II 36 128, M 93 14, 213 5 & 18 ² Va 32 8 67
³ Ib 21 52, 73

Kāla (III)—a son of *Dhanva*, a *Vasava*, a *Viśvedeva*

Br III 3 23 30, M 5 23, 203 4, Va 66 21 31, Vi I 15 111

Kāla (IV)—a *Bhairva* god

Br IV 20 ■■

Kala (v)—one from *Brahman*, see also *Avyakta*

Vi I 2 14, 15 and 27

Kala (vi)—a Mt west of the *Sītoda* lake

Va 36 27

Kala (vii)—division of time—*Paramāṇu* defined

2 <i>Paramānus</i>	make	1 <i>Anu</i>
3 <i>Anus</i>	"	1 <i>Trasareṇu</i>
3 <i>Trasareṇus</i>	"	1 <i>Truti</i>
100 <i>Trutis</i>	"	1 <i>Vedhas</i>
3 <i>Vedhas</i>	"	1 <i>lava</i>
■ <i>lavas</i>	"	1 <i>Nimeṣa</i>
3 <i>Nimeṣas</i>	"	1 <i>Kṣana</i>
5 <i>Kṣanas</i>	"	1 <i>Kāṣṭha</i>
15 <i>Kāṣṭhas</i>	"	1 <i>laghu</i>
15 <i>laghus</i>	"	1 <i>Nāḍika</i>
2 <i>Nāḍikas</i>	"	1 <i>Muhūrta</i>
6 or 7 <i>Nāḍikas</i>	"	1 <i>Prahara</i> or <i>Yāma</i>
4 <i>Yāmas</i>	"	1 <i>day</i> or <i>night</i>
15 <i>days</i> and <i>nights</i>	"	1 <i>Pakṣa</i>
2 <i>Pakṣas</i>	"	1 <i>māsa</i> or a <i>day</i> and <i>night</i> for <i>Pitrs</i>
2 <i>Māsas</i>	"	1 <i>Ṛtu</i>

6 months	make	1 Ayanam
■ Ayanams	"	1 year
1 day of Brahmā	"	1 period of 14 Manus
1 night of Brahmā	"	1 period of Pralaya
1 Yuga	"	5 years ¹

based on Sūrya²

¹ Bha III ch. 11 (whole), Br II 24 58, 13 109, Va 50 179 82, 97 30 31 ² Vā 31 24, 53 39

Kalaka (I)—s son of Vijvara

Br III 8 33

Kālaka (II)—a son of Virakṣa

Va 68 33

Kalakanyā—see Durbhagā

Bhā IV 27 27

Kalaka—a daughter of Vaisvānara, and a wife of Kaśyapa,¹ sons were Kālakeyas²

¹ Bha VI 6 33-34, M 6 22 ² V₁ I 21 8-9

Kalakas—kings (24) contemporaneous with Śisunāgas (10)

Br III 74 136, Va 99 323

Kalakama—one of the ten Visvedevas

M 203 13

Kalakūtam—poison from the churning of ocean of milk by gods and asuras, swallowed by Śiva

Br II 25 60, III 25 9, IV 23 30, M 250 20 60, Va 54 57-9, 63 and 95

Kālakeyas—sons of Marici, a danava, vanquished by Rāvana and by Durgā,¹ their mother is Kālā² Asuras in the Devakūṭa hill³

¹ Br III 7 255, IV 29 76, M 6 23, V₁ I 21 9 ² M 171
59 ³ Vā 40 15

Kālakośakas—country of, under Manidhānya kings
(Cal Edn Kālatoya)

V₁ IV 24 88

Kālakṛita—a Veśya form of marriage

Br IV 15 4

Kālakṛhya—(antakāri) Tāmasi

Vā 66 90, 104

Kalacakra (I)—a chief Vānara

Br III 7 235

Kalacakra (II)—is the solar system relativity of its movement is illustrated by the Potter's wheel The sun stands in relation to *Kalacakra*, midway between the Earth and Heaven Placed on the right side of Meru the twenty-eight nakṣatras including *Abhijit* are fixed on this *cakra*¹ The seat of *Mahakala*²

¹ Bha V 22 2-11 23 3 M 162 1 19 V₁ II 8 4 ² Br
IV 32 7 18 20

Kā(ka)lajamghikā—a mind-born mother

M 179 23

Kalajihvā—a śakti

Br IV 44 76

Kālāñjara—Mt on the north base of Meru Here was born Bharata as deer,¹ sacred to Kāh² Here were reborn the seven sons of Kauśika as deer, remembering their past birth,
P 46

they practised *yoga*,³ sacred to *Pitrs*,⁴ the best of hills where *Śveta* took his *avatār* (*kālam jarayisyāmī*)⁵

¹ Bhā V 16 26, 8-30 Br III 13 100, V₁ II 2 30 ² M 13
32 ³ Ib 20 15 21 8 and 28 ⁴ Ib 22 24, V_a 77 93 ⁵ V_a 23
204

Kālamjaras—the kingdom of

M 121 54

Kālatoyaka—a northern kingdom, a tribe,¹ a Janapada of *Manudhānya*²

¹ Br II 16 46 III 74 196 M 114 40 ² V_a 99 384

Kalatvam—Yama aspect, *rajas* and *tamas* predominate, terminates the worlds, as dark as the sky (*añjana*)

V_a 5 28, 31

Kaladamstra—an Asura who entered the ocean

M 61 4

Kālanar(ī)a—(*Kālānala- V_a P*) the son of *Sabhānara*, and father of *Srñjaya*

Bha IX 23 1, V_a 99 13

Kālanātha—Śiva assuming the form of Death

Br IV 16 12

Kalanabha (I)—a son of *Hiranyākṣa* and *Bhānū* A nephew of *Hiranyakasipu* Took an active part in the *Devasura* battle between *Bali* and *Indra* Fought with *Yama* A follower of *Vrtra* in his battle with *Indra*¹ A *Samhikeya asura*²

¹ Bhā VII 2 18 V_a 67 67, M 8 27 Br III 5 30 Bha, VIII 10 20 and 29 VI 10 [20] V₁ I 21 3 ² Br III 8 20, V_a 63 19

Kalanābha (II)—a son of *Vipracitti*

V₁ I 21 12

Kālanemī—a son of Virocana and father of four sons Kamsa's previous birth as Kalanemi sent his *sula* towards Hari who vanquished him with the same implement,² residing in Atalam (IV tala or abhastalam)³ Killed by Hari in Tārakāmaya, where he was a commander, rode on a chariot of elephants, used illusory powers and *brahmāstram* in the war, devas as prisoners of war but released by Tāraka, attacked Hari and fell dead slain by his *cakra*⁴

¹Va 67 76, 80 Br III 5 39 ²Bha X 1 68, VIII 10 56
X 51 42, V₁ V 1 22 23 65 ³Br II 20 32, Va 50 31
⁴Br III 72 21, M 148 42-51, 150 140-189, 154 3, 160 3 & 18, 176
49, chaps 177-78, Va 97 22

Kalaparnī—a mind-born mother

M 179 22

Kālabhavana—an Yakṣa *gana*

Va 69 40

Kalamahī—R

M 163 64

Kalamūrti—a chief Vānara

Br III 7 233

Kālamṛtyu—a servant of Mahākāla

Br IV 32 5

Kalayaṇana—the son of Yavanesvara, black in colour and hard-hearted, after crowning him king, his father retired to the woods, full of prowess he asked Nārada of some powerful heroes and being told about Yādavas he directed himself towards them with a big army of Mlecchas, Kṛṣṇa met him unarmed and was pursued, seeing him entering a cave where Mucukunda was sleeping, Kāla entered and thinking Mucukunda to be Kṛṣṇa kicked him, on Mucukunda waking up and looking at Kalanemi he was

burnt to ashes as there was a vow that he who would awake Mucukunda would meet with such an end

Bha X 50 44 9, 51 1 12, V₁ V 23 5 8 and 17-23

Kalacaksu—a son of Anu

Br III 74 13

Kalarâtri—a Varna Śakti

Br IV 44 60

Kalavandī (c)—a kingdom noted for horses

Br IV 16 17

Kālavāṣita—a commander of Bhaṇḍa

Br IV 21 77

Kalavīrya—a nephew of Hiranyakaśipu

M 6 88

Kalasambara—Killed by Pradyumna (see also Sambara)

Vi V 27 3 and 20

Kalasikha—a sage

M 200 8

Kalasamkarṣaṇī—a goddess from the back part of Nṛsimha a follower of Vāgīśa.

M 179 68

Kalasarpa (*Kaśyapatīrtha*)—a sacred tīrtham dear to Kaśyapa, fit for śraddha and noted for devadaruvanam

Br III 13 98-9, Vā 77 87

Kalasūtra—one of the twenty-eight hells Those who treacherously behave towards Pitr̥s, Brāhmanas, etc., are sent to this, ¹ a hell under the earth also *maḥaḥi* ² the third hell under the earth also known as *mahahaviṇḍhi*, haunted by a fierce serpent ³

¹ Bhā V 26 7 & 14 Va 110 42, V₁ I 6 41, II 6 4 ² Br IV 2 181 184, 33 60 ³ Va 101 178

Kala (I)—a goddess enshrined at Candrabhāgā

M 13 49

Kala (II)—a daughter of Dakṣa, and wife of Kaśyapa ¹
Mother of Kālakeyas ²

¹ M. 171 29, Va 66 54 ² M. 171 59

Kalatma—Yugabhīmānī, Rudra

Va 31 55 66 125

Kalānala (I)—a son of Sabhānara and a Paṇḍita, and father of Sṛṅjaya

Br III. 74 13 V₁ IV 18 2-3

Kalanala (II)—see *Samvartagni*.

Br II 25 45 & 56

Kalamra—a tree of Bhadrāśva the juice of its fruit protects the youthfulness of women, ¹ in the Salavaṇam, the juice of which makes the drinker young ²

¹ Br II 15 58 & 61 ² Va. 43 6

Kalāyaṇī—a pupil of Bāṣkala

VI. III. 4 25

Kalayasaśala—the first *prakāra* of Śrīpuram

Br IV 31. 54 50

Kalavasthas—six according to months, aho ratra, rtus, *ayanas* and years, also *nimesa*, *kala*, *kaṣṭha*, *muhurta* and *dinaksapa* ¹ fivefold day half-month month, *rtu* and *ayanam* ²

¹ Va 30 10-14 ² Ib 31 26

Kali—a manneya

Va 69 2

Kalika (I)—a pupil of Kṛta

Br II 35 51 Va 61 44

Kalika (II)—a son of Maya

Br III 6 29

Kalika (I)—a sakti

Br IV 44 86

Kalika (II)—R sacred to Pitr̥s

M. 22-36

Kali(a)ka (III)—a daughter of Vaisvanara, after her came the Kalakeya asuras

Br III 8 23 5 Va 68 23

Kalikas—the kingdom of

M 121 45

Kalīṅga—the king of, present at the marriage of Anuruddha and advised Rukmin to invite Rama for dice
Laughed aloud when Rama failed, and supported Rukmin playing falsely His teeth pulled out by Rama

Bha. X. 61 27-37

Kalīṅgaka—a Brahmana friend of Bhīṣma hailing from Kalīṅga narrated to Bhīṣma ways by which to be free from Yama's subjection

Vi III 7 38

Kālīñjaravanam—sacred to Śiva

M 181 27

Kālitakas—of the S country

Va 45 128

Kālīn—a son of Caidyopanicara

M 50 28

Kālīnda—a kinnara *gana*, horse-faced.

Va 69 32

Kālīndī (I)—the daughter of the sun god, wandering in the forest in quest of Kṛṣṇa, she expressed herself to Arjuna who was there with Kṛṣṇa, the latter married her, welcomed by Draupadī to Hāstīnapura, she narrated to her how she married Kṛṣṇa¹ Devī and wife of Kṛṣṇa, mother of Śruta and other sons²

¹Bha X 55 17-23, 29, 71 43, 83 11 M 47 14 ²Va 98
234 V1 V 28 3 32 4

Kālīndī (II)—a R of the Ketumāla country

Va 44 21

Kālīndī (III)—a name for Yamunā

V1 V 7 2 18 34 V1 8 36

Kālīya (I)—a chief of the Krodhavaśa group of serpents. Got into a pool of the Yamunā, causing the death of people who drank of the waters. Kṛṣṇa subjugated it and ordered it to go to the sea, thus making the waters drinkable. He assured Kālīya of freedom from Garuḍa's hostility. Son of Kadru, Kālīya originally lived in Ramana, and refused to give Balī to Garuḍa according to an agreement with him. In the fight that ensued, Kālīya was vanquished, and he resorted to the Kālīndī pool where Garuḍa could not come. But he was expelled by Kṛṣṇa¹. In the Atalam region,² in Talvalam³

¹Bhā. V 24 29 X. ch. 16 (whole), 17 1-12, X. 43 26 ²Va.
50 18, 69 72 ³Br II. 20 19, M. 163 56

Kaliya (II)—a danava king

Br IV 29 124

Kaliyas—the serpents of Mahatalam

Bha V 24 29

Kali (I)—one of the wives of Bhūmasena, and mother of Sarvagata

Bha IX 22 31

Kali (II)—a mother goddess, and a varṇa śakti,¹ a goddess enshrined at Kālanjara, took part in the Tarakā-maya and enveloped the whole in darkness²

¹Br IV 7 72 44 59 & 76 ²M 13 32 172 19

Kali (III)—a doorkeeper of Mahakāla

Br IV 32 18

Kali (IV)—the Dāśeṣī brought forth Vicitravīrya by Śantanu

M 50 45

Kali (V)—a mind-born mother,¹ from the bones of Nṛsimha²

¹M. 179 14 ²Ib 179 26, 64

Kali (VI)—the wife of Paraśara and mother of Kṛṣṇa-dvāipayana

Va 70 81

Kali (VII)—R a sacred river

M 22 20

Kaliyanaga—the venomous serpent in a pool of Yamunā, Kṛṣṇa dived into it and was about to kill him when on an appeal from the wives of Nāga and the Nāga

himself to do as he bade he set them free and sent them to the sea to live there for ever. See *Kāliya*.

Vi. V. 7. 3 to the end; 13. 4.

Kāleya—an Asura who was exhausted in Amṛtaman-thana.

Bhā. VIII. 7. 14.

Kāleya—an Ātreya, *Putrikā putra*. ✓

M. 197. 9.

Kāleyas—Dānavas and Nāgas in Rasātala. These took part in Devāsura war between Bali and Indra. They fought with Vasus.

Bhā. V. 24. 30; VIII. 10. 22 and 34.

Kāleśvara—famous for *Lalitā piṭha*: a tīrtham on the Narmadā.

Br. IV. 44. 97; M. 191. 85.

Kālodara (c)—an eastern kingdom watered by Hlā-dinī;¹ peoples of.²

¹ Br. II. 18. 55. ² Vā. 47. 52.

Kālyā—a wife of Parāśara, and mother of Kṛṣṇa dvaipā-yana.

Br. III. 8. 92.

Kāverī (1)—R. personified as one of the wives of Havyavāhana (Śamsya) fire; Sangamam in the Narmadā, where Kubera attained *siddhi* by penance to Śiva. Its greatness described.

Br. II. 12. 14; M. 51. 13; 163. 61; 183. 2-20; Vā. 29. 130.

Kāveri (II)—the grand-daughter of Yuvanāśva and wife of Janhu, mother of Suhotra (Sunaha-Br. P), made of one half of Gangā

Br III 66 28-30, Va. 91. 58

Kāveri (III)—a R. of the Bhadra country.

Va. 43 26

Kaveri (IV)—R. a mahānadi (Vā P) in Bhāratavarṣa,¹ takes its source in the Sahya (R̥ṣyavat) hills noted for Vainana elephants in Drāviḍa deśa (*Dakṣiṇa deśa*);² visited by Balarāma,³ fit for śrāddha offerings, and sacred to Pitr̥s⁴

¹ Va 108 79 ² Bha V 19 18, VII 13 12, XI 5 40,
Br II 16 35, III 7 357, Va 45 104, 77 28 ³ Bha X. 79 14
M 114. 23 ⁴ Br III 13 28, M. 22 27

Kāvya (I)—a son of Bhrgu and Divya, also Śukra, Uśana, the Ācārya for devas and asuras, Kavisuta and the name of a planet, wife Gonama, had four sons, Tvaṣṭa, Varūtri, Śanda, and Marka,¹ the lord of Bhrgus;² cursed Yayāti³ Asuras defeated by Indra appealed to Kāvya and resolved to go to Rasātala, Kāvya encouraged them and said that rains, vegetation, etc., would stand completely with them and only ¼ with the devas, at that time the devas appealed to him for help, but Kāvya went to Mahādeva and learnt the *mantra* for their success, in the meantime he asked them to keep quiet and perform austerities after laying their weapons down. Mahādeva insisted on Kunda-dhūma observance for a thousand years with their heads down, while so engaged the asuras got afraid of the devas and appealed to his mother and the wife of Bhrgu, she offered them shelter but finding them being killed by the devas she resolved to deprive Indra of his place, then Indra appealed to Viṣṇu whose body he entered, but she set on

¹ Br III 1 76 68 86, 72 95 73 1 37 Va 59 90
62 41, 65 74-7 ² Vi 70 4 ³ Vi IV 10 7

fire the whole world of devas, when out of rage Viṣṇu killed her, Bhṛgu cursed him to be born seven times among men, then by power of *tapas* he restored his wife to life, Śukra's religious observance so as to please him, penance over, Maheśvara granted him three things non-defeat by others, lordship over wealth, and eternal life, on this he praised *Nilalohita* by many names, pleased, Śiva disappeared, then Śukra was attracted towards Jayanti the daughter of Indra and promised to be with her for ten years unknown to the asuras by means of *māyā*, when Kāvya returned the asuras were pleased, but during the ten years Brhaspati appeared before the asuras in the guise of Kāvya and pretended to speak to them the mantra he had heard, the asuras accepted him, ten years were over and a daughter Devayāni was born to Śukra who appeared before the asuras, finding two Kāvyas the asuras became mystified and Kāvya said that he was Brhaspati in disguise, the asuras did not believe in the real Śukra who left them in anger, soon they found out the mistake and approached Śukra through Prahlāda and he became pleased then he approached Brahmā who said that after ten *yugas* and in the Svārocisa Yuga the asuras would get back their kingdom saying this he pointed out to two disciples Sanda and Marka equal to Brhaspati, and at last the devas were defeated. Seeing the success of the asuras Viṣṇu took different avatars to put them down⁴

⁴ Va 97 94 to end and ch 98 Br III 72 96 to the end 73
1 64

Kavya (II)—an Angīrasa, and one of the seven sages of Tāmasa Manu¹ a *mantrakṛt*²

¹ Br II 32 98 and 104, 33 7, 36 47 ² Va 59 96

Kavya (III)—a son of Senājit

M 49 50, Va III 173

Kavya (IV)—a son of Bharatāgni

Va 29 8

Kavyas—a group of Pitr̥s who drink Soma's *Svadhā*. Their mind-born daughter is Yogotpattī, other names are *Samvatsaras*, *Pañcābdas*, *Ajyāpas*, being presiding deities of *Astakas* and others. They drink ghee.

Br II. 23 39 and 73 5, 28 4, 23 and 70, III 10 85, M. 141 4-16, Va 56 13, 16

Kāśa—a son of Śunahotra (*Sutahotra-Va P*) (*Suhotra-Vi. P.*)

Br III 67 4, Va 92 3, Vi IV 8 5

Kāsaya—the kingdom of *Kāśa*

Va 93 6

Kāśas—a kind of grass (*saccarum spontaneum*) best for *śrāddha* purposes, significance of

Va. 75 41

Kāśi—son of *Kāśya* and father of *Rāṣṭra*

Bha. IX. 17 4

Kāśika—R. from Śuktimanta

M. 114 32

Kāśipa—a son of *Kāśya*

Br III 67 7

Kasiraja—the kingdom of, got rain by the presence of Svaphalka, daughter of (Gāndinī) married to Svaphalka,¹ ■ daughter Jayantī married to Vṛṣabha²

¹ Va. 96 103-5, VI IV 13 116 ² M. 45 26

Kaśi (1) (c)—a kingdom of Madhyadeśa,¹ a tribe,² a Janapada³ enlisted by Jarāsandha against the Yadus⁴

¹ Br II. 16. 41 18. 51, III. 74. 213 and 268 ² M. 114. 35, 163. 67, 273. 73 ³ Va. 45. 110, 47 48. ⁴ Bhā. X. [50 (V) 3]

Kāśi (II)—capital of Paundraka invaded by Kṛṣṇa, Paundraka on the S of the Gomanta hill during the siege by Jarāsandha¹ The *abhiçāra* Agni sent by Sudakṣiṇa returned and killed Sudakṣiṇa himself, while Viṣṇu's Cakra burnt down the whole city² Its king went to Syamantapañcaka for solar eclipse having heard that Kṛṣṇa was there³ When the kingdom had no rains, its king gave his daughter Gāndinī to Śvaphalka, and this resulted in plenty of showers⁴ Likened to *Bhāgavata Purāṇa* in its importance⁵ Sages of, visited Dvārakā⁶ Residence of Kāmākṣī⁷ the capital of Kuśadhvaṇya,⁸ in the brows of the Veda⁹

¹ Bhā X, 100 [12], 10 52 11 [9] ² Ib X 60 30-42, 37 10
³ Ib X 80 25 ⁴ Ib X 57 32 Br III 71 104 ⁵ Bhā XII 13 17
⁶ Ib X 90 100 [3] ⁷ Br IV 37 15 40 15 and 80, 91 ⁸ Vā 81 18,
 99 402 ⁹ Ib 104 75

Kaśi (III)—the mother of Sarvaga (Sarvavrka-Vā P) by Bhūmasena

M 50 54 Vā 99 247 Vī IV 20 46

Kāśipati—a Dānava king

Br IV 29 122

Kāśipati—see (Kāśirāja) king of Kaśi who went to aid Paundraka against Kṛṣṇa and who was so struck that his head shot into the city, his son together with the priest prayed to Śiva to avenge his father's murder, Śiva granted the boon and sent a female created from fire to destroy Kṛṣṇa whose discus was more than a metal, the dead ran to Kāśi followed by the discus which burnt the whole city,

Vī V 34 14-43

Kāśeya—the son of Kāśa, king of Kāśi, father of Rāṣṭra

Vī IV 8 7

Kāśeyas—a ruling dynasty of 24 rulers

M 272 15

Kasma—father of Supārśva.

Va 96 252

*

Kasmira (*mandala*)—became the possession of Vrātyas and Mlecchas,¹ a kingdom of the West watered by the Sindhu² A *tirtham* sacred to Medha³

¹ Bha. XII. 1. 39, Vi. IV 24 69 ² Br II 16 51 18 47
III 74. 213 ³ M. 13 47

Kasmiras—a tribe

Va 45 120

Kasya (I)—a son of Suhotra, and father of Kāśi

Bha. IX. 17 3-4

Kasya (II)—a son of Senājit.

Bhā. IX. 21 23 Vi. IV 19 36

Kasya (III)—a Ksatriya who became a *dujya* C

Br III. 66. 87

Kasyaduḥita—a daughter of Kasya and wife of Āhuka, mother of Devaka and Ugrasena

M. 44 70-1.

✓ *Kasyapa* (I)—a *Samhita-karta* officiated as *adhvaryu* at Paraśurama's sacrifice and got the whole earth as fee,¹ a *mantrakṛt* and a *Brahmavādin*.²

¹ Br II. 35 63 and 66 III. 8 86 47 47 and 60, IV 9 3 4
² M. 145 98 and 106 Va. 59 102 ✓ 5 1

Kasyapa (II)—a sage of Savarni epoch, a *pravara*.

Vi. 9 32 199 16.

Kasyapa (III)—a son of Vali the avatar of the lord

Va 23 160

Kāśyapa (iv)—a son of Gokarna, the *avatār* of the 16th *dvāpara*

Va 23 173

Kasyapa (v)—(*Kāśyapa Haviṣmān*), a son of Bhautya Manu,¹ of Vatsa gotra,² a pupil of Sūta,³ had three Ādityas as wives, and out of *kāma* for Devakī took human birth as Kṛṣṇa,⁴ one of the seven sages, a *tapasvī*.⁵

¹ Vā 100 107, 116, 106 34 ² Ib 62 16, 64 28 ³ Ib 61
55 ⁴ Ib III 230 ⁵ Ib 100 92 100 96

Kāśyapa (vi)—(see *Kāśyapa*) married thirteen daughters of Dakṣa,¹ blessed Diti with a son capable of vanquishing Indra,² a householder to perform rites in honour of him,³ resides in the sun's chariot in the month of *Mārga-sīrṣa*.⁴

¹ V₁ I 15 77 and 103 ² Ib I 21 30 2 ³ Ib III 1 32,
11 43 ⁴ Ib II 10 13

Kāśyapa (vii)—a son of Suhotra

V₁ IV 8 5

Kāśyapa (viii)—a son of Parvata

Vā 28 13

Kāśyapas (*Kāśapas*)—the lines of kings commencing with Sannuhotra Kāśa, ruled at Kāśi. Six of them were *Brahmavādins*. Among them were *Brāhmanas* and *Kṣatriyas* whose sons were righteous, powerful and strong

Br II 32 112, III 67 79, Vā 92 74

Kāśyapatīrtham—(*Kālasarpī*). fit for *śrāddha* ¹¹

Vā 77 87

Kaśyapa—Ārṣeya pravara of the Bhārgavas

M 195 37

Kaśyapeya—one of the sages who heard the first part (sarga) of the Purāṇa asked Sūta to speak on *Pratisandhi*, a gotrakara²

¹ Vā 7 1 ² M 199 9

Kāśyā—a daughter of Supārśva and wife of Sāmba, had five sons

M 47 24

Kaṣayas—pseudo-ascetics

Br III 15 62, Vā 79 90

Kaṣṭha—a measurement of length and capacity, Yayāti versed in,¹ the intervening distance between two *kaṣṭhas* and the distance between *kāṣṭha* and *lekha*, north to south, both the outer and inner circumference in *Dakṣinayana* and *Uttarayana*² thirty form a *kala*³ Time equal to 15 *nimeṣas*⁴

¹ M 34 9 142 4 ² Vā 1 93, 50 127, 132 and 133 ³ Vā 30 13, Vī 1 3 8 II 8 59, VI 3 6 ⁴ Br II 7 19, 13 16, Vā 50 169, 57 6, 70 15, 93 72, 100 214, Vī 1 3 8

Kāṣṭhā—one of the Kaśyapa's wives, and mother of quadrupeds with cloven hoofs, a mother goddess

Bhā VI 8 25 and 29, Br III 3 56, IV 31 14

Kaṣṭhāhārīna—Kaśyapa gotrakaras

M 199 11

Kāsara—a pupil of Bāṣkalī

Bha. XII. 6 59

Kahala—in Rama's *abhīṣeka*

V₁ IV 4 100

Kimkana—a son of Bāhyaka

Br III 71 4

Kinkina—a son of Bhajamāna

Bha IX 24 7

Kindevas—a class of divinities

Bha XI 14 6

Kinnara—the son of Sunakṣatra, and father of Antarikṣa

Va 99 285, IV 22 4 5

Kiṇṇaras (I)—a group of divine singers¹ Born of Brahmā's shadow, these frequent Kailāsa,² celebrate Puruṣa, Indra and Hari³ Went to Dvārakā to see Kṛṣṇa,⁴ and learnt the dharma from the seven sages,⁵ worship *Pitṛs*⁶

¹Bha II 10 38 ²Ib III 20 45 IV 6 9, Br II 25 28, III 7 176 8 71 ³Bha IV 30 6, VI 7 4 VII 8 38, X 3 6 4 11 ⁴Ib XI 6 3 ⁵Ib XI 14 6 31-2 ⁶Br III 10 38 and 111 22 59, 37 19 IV 20 49 33 27, 39 56

Kiṇṇaras (II)—Born of Ariṣṭā and Kasyapa Citra-ratha is their overlord Live in Himālayas, help Indra, kingdom of

M 6 45 8 6, 13 16, 23 39, 117 8, 121 48, 148 92

Kiṇṇaras (III)—sons of Asvamukhaṣ, had a number of *ganas*, horse-faced and human-faced, famous for dancing and music,¹ servants in Śivapura,² live in the Mahānūla hill,³ hundred cities of, in Kailāsa⁴

¹Vā 69 31 36 7 ²Ib 101 252 ³Ib 9 56, 38 5, 39 32, 47 47 ⁴Ib 46 41
II 48

Kinnarāśīta—a son of Sunakṣatra.

M. 271 8

Kimpuruṣa (i)—a son of Āgñihotra and Pūrvacitti, and Lord of Hemakūṭa

Bhā V 2 19, Br II 11 45 and 48, Va. 33 38, 41, V₁ II 1 18 and 19

Kimpuruṣa (ii)—a son of Svārocīṣa Manu

Br II. 36 19, V₁ III 1 12

Kimpuruṣa (iii) (m)—a continent of Jambūdvīpa and bounded by Hemakūṭa on one side¹ Here Hanumān worships Rāma as a friend of all including wild creatures, and as one who led all Kōśala people to Heaven² Its king Dumna was an ally of Jarāsandha and placed on the west of the Gomanta hill during its siege;³ conquered by Parikṣit⁴ There is Plakṣa-khaṇḍa like Nandana People drink of plakṣa and live for 10,000 years and are of golden colour, note for madhuvaha trees⁵

¹ Bhā V 16 9, M. 113 29, 114 59 63-5, 121 49 Va 34 28, V₁ II 1 13 ² Bhā V 19 1-8 ³ Ib X. 52 11 [11] ⁴ Ib I 16 13 ⁵ Br II 17 1-5, 18 74, Va. 46 2 6, 47 71

Kimpuruṣa (iv)—a kind of elf, an attendant on Kubera Ilā's conversion from womanhood into

M. 12 10

Kimpuruṣas—a class of divinities, born out of Brahma's shadow just like Kinnaras¹ Frequent Kailāsa hill² Joined gods in singing Nṛsimha's praise³ Learnt dharma from the seven sages⁴ Belong to the line of Krodhavaśā⁵

¹ Bhā III 20 45 ² Ib IV 6 31 ³ Ib VII 8 38 ⁴ Ib XI 14 6 ⁵ Br III 7 176, 8 71, 41 30, IV 30 9, 53 27

Kimbhayas—a branch of Angirasa.

Va 65 107.

Kimsukavanam—between hills Vasudhāra and Ratna-dhāra, here is the temple of the sun god where every month the sun descends.

Vā 88 27-32

Kirāta—the story of.

Br IV 7 13, 8. 9

Kirātas—People of an eastern kingdom, a mountain kingdom, defeated by Bharata and purified of sin by the worship of Hari,¹ vanquished by Kalki,² a hill tribe³ Defeated by Sagara, took caves and hills as residences,⁴ reside on the east of Bhāratavarsa,⁵ co-habitation with Kirāta women by a Brāhmana, purification at the end of the twelfth day—rites cited⁶

¹Bha IX 20 30, II 4 18, Br II 16 12 and 51, 60 68
M 114 56 121 49, Va 45 82, 120 136, 47-48, 58 83 ²Br II
18 50 III 73 109 IV 29 131 and 135, Va III 108 ³Br II
16 68, III 48-49 IV 7 19, M 114 11 and 35 ⁴Br III 48
23-49 ⁵Vi II 3 8 ⁶Br IV 8 9

Kirīcakraratha—of Lalitā, described

Br IV 100 (whole), 28 15, 29 39, 36 13

Kirīta—of Viṣnu,¹ of Kamsā²

¹Vi IV 15 13 ²Ib V 20 86

Kirmira—a Nāga with his city in the 5th Talam

Br II 20 37

Kṛlakīlas—the important kings after the Gundas, Vṛṣa-
las and Maunas, succeeded Ābhīras

Br III 74 178, M. 273 24

Kṛlikilā—The capital of Maunas and Bhūtananda. He
and his successors reigned for 106 years. These kings had
thirteen sons, known by the common name Bāhlikas

Bha XII 1 32 34

Kṛsora—A Dānava who took part in the Tarakamaya
M 173 21, 177 7

Kṛskindīpāndubhumikas—a Janapada of the Ketu-
māla

Va 44 13

Kṛskindha(ka)s—a Vindhyan tribe c

Br II 16 64, M 114 52, Va 45 132

Kṛskindhaguha—on the Kailasa

Va 54 116

Kṛskindha—the capital of Vālī¹. A mountain capital,
a tīrtham sacred to Tārā²

¹Br III 7 247 ²M. 13 46

Kṛṣku—a measure of length, two ratnas or 42 *angulas*

Br II 7 96 99 M 173 16 Va 8 102 101 123

Kṛsasna (c)—a Janapada

Va. 45 110

Kṛkaṭa (1)—a son of Rṣabha

Bha. V 4 10

Kikaṭa (II)—a son of Samkaṭa His sons were god-lings, being the presiding deities of fortresses

Bhā VI 6 6

Kikata (III) (c)—the land in which the Buddha was born, its people became purified by their devotion to Hari,¹ noted for the sacred Gayā and the garden park *Rajagrha*, also for the āsrama of Cyavana Other sacred spots fit for *śrāddha* offerings were Vaikuntha, Lohadanda, Grdhrakūtā and Śonaka

¹ Bhā I 3 24, VII 10 19 ² Vā 108 73-4

Kikasa—the mother of Balāhaka and seven other sons, all commanders of Bhandā

Br IV 24 6

Kīrakatma—a sacred place fit for *śrāddha* offerings

Va 77 56

Kīrti (I)—the son of Dharmatantra

Va 94 5

Kīrti (II)—a daughter of Dakṣa and wife of Dharma, son Yaśas

Br II 9 50 62, 13 80 Vā I 7 23 and 31

Kīrti (III)—a daughter of Śuka and wife of Anuha

VI IV 19 44

Kīrti (IV)—the wife of Vamana Hari (Viṣṇu)

Bhā VI 18 8, Vā 30 73, 55 43, Br II 25 45

Kīrti (v)—a Devī attending on Soma,¹ wife of Jayanta, left him for Soma,² in the *geyacaḥ-va* of Lalitā Devī³

¹ Br III 65 26 Va 90 25 ² M 23 25 ³ Br IV 19 71

Kīrtimat (i)—the first son of Vasudeva and Devaki. He was not killed by Kamsa when Vasudeva brought the child to him, of the Rohini family. (Killed by Kamsā-Vt P).

Bhā X 1 57-60, IX. 24 54, Br III 71 174, M 46 13, Va 96 168, Vt IV 15 26, 27

Kīrtimat (ii)—a son of Uttānapāda

Br II 36 89, M. 4 35, Vā 62 76

Kīrtimat (iii)—a son of Śaṭha

Br III 71 170

Kīrtimat (iv)—a son of Angiras, wife Dhenukā, sons, Carisnu and Dhrtimān

Va 28 15 17, Br II 11 18

Kīrtimatī (i)—a daughter of Śuka, husband Anuha (Satvanuha-Va P) and son Brahmadatta

Br III 8 94, 10 82, Va 70 86

Kīrtimatī (ii)—a goddess enshrined at Ekāmbhaka

M 13 100

Kīrtiratha—the son of Pratimbaka, (Pratutvaka-Vā P) father of Devamīdhā

Br III 64 11-12, Va 89 11

Kīrtiraja—a son of Dhrti

Va 89 13

Kirtirata—the valorous son of Mahādhṛtī. Father of Mahāroman

Br III 64 13

Kirtivratam—in honour of Aśvattha, Sūrya and Ganga

M 101 24

Kukupada—a Rākṣasa living in Sutalam

Br II. 80 23, Va 50 22.

Kukura (I)—the father of Vanhi.

Bha IX 24 19

Kukura (II)—a son of Satyaka (Andhaka-M P) and father of Vṛṣṇī (Ugrasena-Vā P)

Br III 71 116 M 44 61 2 76 Vā 96 134

Kukura (III)—an Asura follower of Bali

M 245 32

Kukura (IV)—a son of Andhaka and father of Dhṛṣṭa,¹ descendants of ²

¹ Vl. IV 14. 12, 13 ² Ib V 35, 16, 37, 39

Kukurās—a tribe which defended Dvārakā. Relieved by Kamsā's death, fought with their kinsmen and ended their lives,¹ kingdom of ²

¹ Bha. I 11. 11, X. 45 15, XI 30 18 ² M 121. 43

Kulurandhalas—see *Andhakas*

Br III. 71. 90 Va. 96. 69

Kukkuta—the banner of Skanda, presented to him by Vāyu the standard of Kumara, a cock not to be fed with *śraddha pinda*,² killer of, goes to hell³ Cock crying in *pradosa* time ■ bad to the place⁴

¹ Va 72 45 ² Br III 7 455, 10 47, 12 34, 14 48, 19 44, M 260 50 ³ Br IV 2 165, 24 50, Vā 101 163 ⁴ M 237 5

Kukkuṭi—a mind-born mother

M. 179 17

Kukkura—a commander of Bhanda, killed by Kulasundarikā in battle

Br IV 21 79, 25 28 and 97

Kukṣi—a disciple of Pausyañiti Learnt a hundred *Sāmasamhitas*

Bha XII 6 79

Kukṣibhuma—a son of Balī

M. 6 11

Kukṣimitra—a son of Vasudeva and Madurā

Br III 71 171, Va 96 169

Kukṣi (1)—a daughter of the Progenitor Kardama

Br II 14 8.

Kukṣi (11)—a daughter of Priyavrata

Va III 8 Vl II 1 5

Kukṣeyu—a son of Raudrāśva

Bha IX. 20 4

Kukhandikas—a piśāca clan.

Vā. 69 264

Kujalāśva—a commander of Bhanda

Br IV 21 85

Kuñjarī—a svara śakti

Br IV 44 56

Kumci—a son of Bala

Br III 5 113

Kuñjatīrtham—on the Narmadā

M 194. 9-10

Kuñjara (I)—an Asura in Atalam (fourth tala or gabhastalam-Va P)¹ A commander of Tāraka with a chariot of horses, killed by Kapālī and other Rudras after a terrific fight²

¹ Br II 20 32, Va 50 31 ² M. 148 42 50 153 29 30, 51-68

Kuñjara (II)—Father of Añjanā, and father-in-law of Kesari, a Nāga

Br III 7 223 and 233, 350

Kuñjara (III)—(Mt) abode of Agastya

M. 163 79

Kuñjaracāyā—is Hastinah chayā (s v)¹ a nakṣatra²

¹ Br III 19 8 ² Va 83 11

Kuñjarapati—was placed on the East of the Gomanta hill during the siege of Mathurā by Jarasandha

Bhā X. 52 11 [5]

Kuṣaka—(c) a kingdom through which Rṣabha passed Arhat was king

Bhā. V 6 7 and 9

Kuṭakācala—Mt adjoining the Kuṭaka country.

Bha V 6 7.

Kuṭabhī—a mind-born mother

M 179 16

Kuṭicaka—a class of ascetics

Bhā III 12 43

Kuṭilākṣa—the commander-in-chief of Bhaṇḍa, stationed troops on all sides of the city and got the army ready for action Sent Durmada, Kuranda, Karanka and others to the field, all being slain, attacked Cakraratha from the front and fled back in fear Sent again 30 sons of Bhaṇḍa, and lastly went with Bhaṇḍa for the war

Br IV 21 77-100, 22-26 (all chapters), 27-10, 29 8

Kutumbī—a householder, fit for receiving *dānas*

M 53 19 and 41, 72 35, 76 3, 96 13, Va 61 111

Kuṭumbikā—a mother goddess

M 179 30

Kudmalā—a R sacred to Piṭṛs

M 22 46

Kuṇi (I)—the son of Jaya (Sañjaya-V: P) and father of Yugandhara

Bhā IX 24 14, V: IV 14 3

Kuṇi (II)—is Indupramati

Br III. 8 97

PURANA INDEX

Kunī (III)—a son of Vedasīras, an *avatar* of the 15th *dvapara*

Va 23 169

Kuninda—a powerful ally of Jarāsandha, placed at the north gate of Mathura during its siege, and of Gomanta during its siege see **Kulinda**

Bha X. 50 11 (7), 52 11(14)

Kunibahu—a son of Vedasīras, an *avatar* of the 15th *dvapara* (See also **Kunī**)

Va 23 169

Kunda—a chief Vanara

Br III 7 241

Kundas—Five in Prayāga, in the midst of which flows the Gangā,¹ three fire *kundas* outside Prayāga through which the Ganges flows²

¹M. 104 13 ²M. 110 4

Kundaka (I)—a *Srutarṣi*

Br II 33 10

Kundaka (II)—the son of Kṣudraka and father of Suratha

Vi. IV 22 9

Kundapurvata—a mountain

Va 108 32

Kundapayins—sons of Nidhruva and Sumedha

Br III 8 31, Va 70 27

Kundikera—(Tundikaras-Pargiter) a Haihaya clan

M 43 49

Kundina (I)—a Vāsiṣṭha Brahmavādīn

M 145 110, 200 15

Kundina (II)—a resident of Brahmakṣetra

Va 59 106

Kundina (III)—one of the eleven Vasiṣṭha branches

Va 70 90

Kundina (IV)—the capital of Vidarbhas, Damaghoṣa arrived at, Balarama's arrival, Rukmi's resolve not to enter the capital without vanquishing Kṛṣṇa¹ Here Sālva had a conference of princes to get rid of Kṛṣṇa²

¹Bha X 53 7 15 and 21 54 19 20 52 V1 V 26 1 ²Bha X 76 2 [8 9]

Kunḍinas—a class of Vāsiṣṭha group

Br III 8 99

Kutapas—eight in relation to a *śrāddha*—middle noon, *khadgapatram*, Nepal shawl silver, *kusa grass*, seasamum, cow, son of a daughter ety *kutsitam pāpam tapanti* Of 5 and 6 are born of Viṣṇu's body and are by themselves enough to protect a *Śrāddha*

M 22 84 9

Kutsa (I)—a son of Cākṣuṣa Manu

Bhā IV 13 16

Kutśa (II)—a Bhārgava gotrakara. Tripravara.

M. 195. 22; 196. 37.

Kuthana—a Rākṣasa.

Vā. 69. 165.

Kuthaprāvarṇa (c)—a locality through which Pāvani flows;¹ a mountain kingdom;² people of.³

¹ Br. II. 18. 57. ² M. 114. 56. ³ Vā. 47. 55.

Kuthumi (I)—a son of Jaṭāmāla, an avatār of the Lord.

Vā. 23. 187.

Kuthumi (II)—one of the four chief disciples of Pauṣyañji; had three sons.

Vā. 61. 36, 38.

Kunāla—a son of Aśoka; ruled for eight years.

Vā. 99. 333.

Kunindas—a tribe.

Vā. 47. 43.

Kunetraka—a son of Vedaśiras, an avatār of the 15th dvāpara. Cf. Kuni.

Vā. 23. 169.

Kuntala (I)—(Svātikarṇa) Āndhra king ruled for eight years.

M. 273. 8.

Kuntala (II) (c)—a kingdom of Madhya deśa; a southern country.

¹ Br. II. 16. 41 and 59-60; 18. 44.

Kuntalas—a people of southern country,¹ were enlisted by Jarāsandha against the Yadus²

¹ M 114 35, Vā 45 110, 127, 47 42 ² Bhā X. [50 (V) 3]

Kuntī (I)—the son of Dharmanetra and father of Samjaya (*Sohanji-Bhā P*), (*Sahajit-Vi P*)

Bhā IX 23 22 Br III 69 5, M 43 9, Vi IV 11 8

Kuntī (II)—the son of Kratha and father of Dhrṣṭi(a) (*Vṛṣṇi-Burnouf*)

Bhā IX 24 3, M 44 38 9, Vā 95 38, Vi IV 12 40-41

Kuntī (III)—a son of Kṛṣṇa and Satyā

Bhā X 61 13

Kuntibhoja—(*Kuntī-Va P*), went to Syamantapañcaka for solar eclipse,¹ adopted *Prithā*, daughter of Śūra, as his daughter (See Sorenson's *Index to Proper Names in Mahābhārata*, p 436) Pandu married Kuntī, daughter of Kuntibhoja²

¹ Bhā X 82 25 Vi IV 14 32 3 ² Br III 71 151-2 M 46 7, Vā 96 150

Kuntisena—a commander of Bhanda, attacked by Mahāmāyā

Br IV 21 84, 28 39

Kuntī—daughter of Śūra and adopted by Kuntibhoja as he was childless. Duvāsas taught her a *mantra* by which she invoked the sun who returned after blessing her with a child. Being an unmarried girl, she abandoned her son in a box, and this was discovered by Adhiraṭha who

brought him up This child was Karna,¹ queen of Pāṇḍu gave birth to Yudhiṣṭhira and four other sons by the favour of gods—Dharma, Vāyu and Indra and the Aśvins, outlived her husband for the sake of their welfare² Seen by Akrūra Narrated to Vidura her troubles after Pāṇḍu's death Her affection and love for Kṛṣṇa, addressed him on the difficulties encountered by the Pāṇḍavas Kṛṣṇa comforted her and explained how it was not possible for him to go to Hāstināpura earlier³ Her *stotra* of Kṛṣṇa,⁴ grieved at his departure from Hāstināpura Her thoughts on the other world⁵ Heard of Drupada's defeat by her sons Was met by Kṛtavarma at Hāstināpura At the news of the alleged burning of (Pāṇḍavas, etc.), Kuntī went to the Kurus accompanied by Rāma and Kṛṣṇa, though the latter was aware of the fact of their living⁶ Heard the story of the marriage of Kṛṣṇa from his wives and was lost in wonder⁷ Left for Syamantapañcaka, and complained to Vasudeva of his neglect of her sons Vasudeva consoled her saying that oppression from Kamsa had scattered them in different directions⁸ Joy at Kṛṣṇa's visit to Hāstināpura Taking leave of her Kṛṣṇa went to Dvārakā⁹ (See *Prthā*) Regretted with her sons the loss of Duryodhana and others¹⁰

¹ Bha IX. 23 13 14 24 31 36 Br III 71 132 5 M 46 7
² Bha IX 22 27 M 50 48 50 Br III 1 40 V₁ V 12 24 ³ Bha X 58 7 10 X 49 1 15 I 8 3 9 13 ⁴ Ib I 8 17-43 ⁵ Ib I 10 9 13 3 15 33, X. 82 24 ⁶ Ib X 52 [56 (V) 2] [5], 10 57 1 ⁷ Ib X 84. 1. ⁸ Ib X. 82 18-22 84 57 and 69 [3] ⁹ Ib X 7 1 39 77 7 10 M 103 12

Kuntī—a II from the Paryatra hill

M. 114 24

Kuntis—a Yadu tribe who took part in the marriage festivities of Kṛṣṇa and Rukmīṇī¹ They went to Syamantapañcaka for solar eclipse² Heard of Kṛṣṇa going to Mithilā and met him with presents³ Fought with their kinsmen and ended their lives⁴

¹ Bha X. 54 58 ² Ib X 82 IX ³ Ib 86 20 ⁴ Ib XI 30 18

Kunda—a Mt of Śālmālidvīpa

Bhā V 20 10

Kupatha—a Dānava.

Br III 6 10, Va 68 10

Kupathas—a hill tribe, a mountain kingdom of the south

Br II 16 67, M 114 47 55, 121 35

Kupathapravaranas—the kingdom of

M 121 56

Kubalāśva—Killed Dundhu, the son of Arūru, on the advice of Uttanka

Va III 31

Kubera (1)—the son of Viśravas (Vaisrāvana) and Idavidā. His father initiated him into a great *vidyā*. Father of three sons—Viśāla and others. Lord of Yaksas, and brother of Śiva,¹ was pleased with Dhruva and blessed him though he killed his followers.² Presented a golden throne to Prthu.³ With his naravāhana attacked Kṛṣṇa taking Pārijāta, but defeated by Satyabhāmā, retreated in fear. Presented to Kṛṣṇa eight treasures and his new city.⁴ Attended by Guhyakas, he is compared to Yudhiṣṭhira attended by Pāṇdavas, Kṛṣṇa and sages.⁵

Lord of Alaka and son of Pulastya and resident of Kailāsa,⁶ vanquished by Rāvana, wife Riddhi and son Nalākūbera.⁷

Man as his riding animal followed by Yakṣas and Rākṣasas with respective standards—*Ulūka* and *Grdhra*,

¹ Bha. IX. 2 32-33, IV 1 37, 11 33. Vā 40 8, 47 1, 70 38 17 2. ² Bha IV 12 1-9. ³ Ib 15 14. ⁴ Ib X. [65 (V) 45], [66 (V) 4 21], 50 56. ⁵ Ib I 9 3. ⁶ Br II. 18 1-2 35 11, 36 218, M 121 2-3, 137 32, Va 59 196. ⁷ Br III. 7 254 and 331, 8 44, 72 2, P 50

fought with Jambha and Kujambha and was overwhelmed, fled to Indra helpless, beaten by Tāraka⁸

By residing in Benares, attained the status of a Ganeśa,⁹ observed the *Ādityaśayanavratam*,¹⁰ penance at the confluence of the Narmadā and the Kāveri and was blessed by Śiva to be the Lord of Yakṣas,¹¹ icon of,¹² defended the chariot of Tripurārī¹³

IV 15 22 Va 70 41 *M 148 84, 150 50 108 153 179 °M
180 62 10 Ib 47 30 55 32 11 Ib 189 4 11, 191 85 12 Ib 261
20 2 13 Ib 133 63, 138 25 140 41

Kubera (π)—(Dhanada) the guardian of the north,¹ presents of, at Uma's marriage,² in the army of deva's at Tārakāmaya, riding animal of, man,³ Harikeśa got this status at Benares, became *annada* and *ksetrapala*, Udbhrama and Sambhrama, two Ganas in his service⁴

1 M 67 15, V1 V 36 12 *M 154 489 3 M 174 17 18
4 M 180 94-99

Kuberapṛa—Tripravara

M. 196 33

Kuberatunga—a sacred place fit for *śraddha*, near Nanda in the N E direction, a *siddhakṣetra*, ■ temple of Mahadeva, the lord performed austerities standing on one leg in the Devi's temple for a Yuga (divya)

Br III 13 80, Va 77 78-81

Kubera bhavanam—in the Piśācaka hill

Va. 39 57

Kuberas (c)—a Janapada of the Ketumāla

Va 44 14

Kubja—got final release by *satsanga*

Bhā XI 12 6

Kubjabhram—a *tirtham* sacred to Pitrs

M 22 66

Kumanas—a people of the *Dakṣināpatha*

Va 45 125

Kumara (I) (*Subrahmanya*)—born in *Śarakanana* or *Śaravana* and was nursed by the six *Kṛttikas*, hence *Kārttikeya*. Sucking milk with six mouths, the child came to be known as *Sanmukha*. Appointed commander of the celestial army in the *Tārakāsura* war and killed *Tāraka*¹. *Śākha*, *Viśakha* and *Naigameya* were brothers². An *avatār* of *Harī*³.

A son of *Agni* through *Svahā*, and the son of *Gangā* by taking *Agni's garbha* due to *Uma's* curse. Hence son of *Śiva*⁴.

His birth was heralded by divine musicians, *siddhas*, *cāranas*, *yaksas*, *kinnaras* and others. Fed with milk by the wives of the seven sages except *Arundhati*. *Harī* presented him two birds—fowl and peacock. *Sarasvatī* the lute, *Brāhmī* a goat and *Śiva* a ram⁵. Married *Devasenā*, the daughter of *Indra*, also known as *Skanda*, *Guha*, and *Devasenāpati*⁶. *Mayūra* as the riding animal of⁷. Wounded by *Maya* in the battle of *Tripuram*⁸.

¹ Bha IV 7 64 5 Vī I 15 115 M 5 26-7 160 (whole) 225 18 Va 66 24 ² Ib 66 24 M 5 2617 ³ Bha XI 4 17

⁴ M 135 79 ⁵ Br III 3 24 10 35-48 M 203 6, Va 72 35 46

⁶ Br IV 30 39 ~~to~~ to the end Va 72 48-50 Br III 10 48-51

⁷ M 135 76 ⁸ M 192 33

Kumara (*Sanat*) (II)—a *siddha* who could not comprehend the supreme Being and who would not find fault with *Hara* for violating *dharma*¹. Learnt the *Bhagavata* from *Sankarsana* and imparted it to *Sāṅkhyāyana*².

¹ Bha VI || 20, 15 12 17 12 and 32, VIII 23 20 ² Bha III 8 3 and 7

Kumara (III)—a son of Havya, after whom Kumāra-
varsa was called

Br II 14 17 18, Va 33 16

Kumara (IV)—see *Bhauma*

Br II 23 85, III 92

Kumara (V)—a prajapati

Br III 1 54 Va 65 53

Kumara (VI)—an author of Architecture

M 252 3

Kumara (VII)—rose out of the contemplation of
Brahmā in the 29th kalpa, with white complexion and a
resplendant fearful countenance and mouth, Brahmā wor-
shipped him as the Gods of Gods *Puranapurusa*, the best of
yogins and laughed a hearty laugh in wonder, also of red
colour

Va. 22 10 23

Kumara (VIII)—at the commencement of the eighth
kalpa Brahmā got a son (*Nilalohita*) who was weeping, he
asked Brahmā to give him a name for which Brahmā said
Rudra, again he cried for a second name and Brahma said
Bhava, the other names given in order were *Śiva*, *Paśupati*,
Isa, *Bhūma*, *Ugra* and *Mahadeva*

Va 27 4 16

Kumara (IX)—a Naga

Va 69 71,

Kumāra (x)—a son of Bhavya of Śākadvīpa

Vi II 4 60

Kumāra (c)—a kingdom watered by Hlādini,¹ a tribe²

¹ Br II 18 55 ² Vā. 47 52

Kumāras—a celestial group

Va 47 52

Kumāraka—the first offspring of Brahmā when he was engaged in thinking of creation devoid of *śabda*, *spṛśa*, *rūpa*, *rasa* and *gandha*. Brahmā pondered over a form which would be neither male nor female but with colours. Then *Akṣara* came out of ' his neck, it was *Omkāra* with one *matra*, then two *matrākṣara*, three *akṣaras*, then fourteen-faced deva and 14 Manus.

Vā 26 8 28

Kumarakosala—a *tīrtha* in the Pālapañjara hill, sacred for *śrāddha*.

Vā 77 87

Kumāranīlaya—sages of, visited Dvāraka

Bha. X. 100 28[4]

Kumāravanam—Here Purūravas got separated from Urvaśī

M 24 10

Kumāravamśa—the son of Madhu, and father of Anu

Vi IV 12 42

Kumarasambhava—see *Tārakāmaya*

Kumārā—a R from the Śuktumat hill

Vi. II 3 14

Kumārī (i)—a daughter of Lalitā aged nine, and trained in military art. Attacked and slew all the sons of Bhaṇḍa to the joy of the Śakti troops,¹ goddess enshrined at Māyāpurī.²

¹Br IV 26 73-117 ²M 13 34

Kumārī (ii)—Cape Comorin, fit for *śraddha* offerings

Br II 16 11, III 13 28

Kumārī (iii)—a R from the Śuktumat hill

Br II 16 38, M. 163 36

Kumārī (iv) (*Siddhā*)—a R of Śākadvīpa

Br II 19 96, Va 45 81, 49 92, Vi II 4 65

Kumārī (v)—noted for Candratūrtha

Va. 77 28

Kumārīpuram—a part of an artificial fortress (*Kṛt-rīma*)

Br II 7 103-4

Kumuñja—Mt king of hills, to the east of Arunoda,¹ eight cities of the Dānavas located in.²

¹Va 36 18, 37 1 ²Ib 39 28-9

Kumutha—a rtvik at Brahmā's sacrifice

Vā. 106 34.

Kumuda (i)—an attendant on Hari¹ Attacked Asura followers of Bali²

¹ Bha VII 8 38-39, XI 27 28 ² Ib VIII 21, 16

Kumuda (ii)—a disciple of Pathya

Bha XII 7 2

Kumuda (iii)—a chief Vānara

Br III 7 242

Kumuda (iv)—a son of Irāvati

Br III 7 292

Kumuda (v)—a Nāga from Cāndramasa Sāma

Br III 7 345

Kumuda (vi)—a son of Maṇivara

Va 69 160

Kumuda (vii)—a son of Bṛhata

Va 96 247

Kumuda (viii)—a Mt on one side of Meru west of Śitoda. Here is the celestial Banian Tree Śatabalu's from which flow rivers to Nilāvṛta. The tree would yield whatever was desired of it¹. One of the seven hills of Śālmaladvīpa². Residence of the Kinnaras³

¹ Bha V 16 11 and 24, Va 36 28, 38 45, 42 51 ² Br II 19 11 Va 49 32 3, V₁ II 4 26 ³ V₁ 11 59

Kumuda (ix)—a Mt in Kuśadvīpa

M 122 52

Kumuda (x)—a Mt in Gomeda

M 123 3

Kumuda (XI)—a Cakravāka in Mānasa; a son of Kauśika in previous birth.

M. 20. 18.

Kumuda (XII)—one of the eight nūhis of Kubera.

Vā. 41. 10

Kumudas—a Janapada of the Bhadra continent.

Vā. 43. 21.

Kumudadyuti—a Nāga from Cāndramasa Sāma.

Br. III. 7. 345

Kumudadvīpa—a region of Bhāratavarṣa; (kuśa) described

Vā. 48. 14. 34-5.

Kumudā (I)—a name of Yogamāya; the goddess enshrined in Mānasa.

Bhā X. 2. 12, M. 13. 27.

Kumudā (II)—the wily sister of Mahādeva in the isle of Kumuda.

Vā. 48. 35

Kumudākṣa (I)—an attendant on Hari. Attacked Asura followers of Bali. See Kumudākṣana

Bhā VIII. 21. 16, XI. 27. 28

Kumudākṣa (II)—an Yakṣa and a son of Devayāni.

Br. III. 7. 129.

Kumudādī—a pupil of Pathya.

Br. II. 35. 59, Vā. 61. 52, Vi. III. 6. 11

Kumudābhas—a Janapada of the Ketumāla country.

Vā 44 12

Kumudīnī—one of the four queens of Bhanda

Br IV 12 13

Kumudeksana—see *Kumdaksa*

Kumudvatī (I)—a R in Krauñcadvīpa

Br II 19 75, M 122 88, Va 49 69, Vī II 4 55

Kumudvatī (II)—a R from the Vindhya

Br II 16 33, M 114 27, Va 45 102, 47 2

Kumunda—(Mt) a hill range on the east of Meru

Vī II 2 27

Kumbha (I)—a Daitya king, originator of the *Kāpīleyas*, Daityarakṣasas, by his wife *Kapilā*,¹ killed in the Lankā war²

¹Br III 7 144 6, Va 69 176 7 ²Bha IX 10 18

Kumbha (II)—a son of Mundīśvara, an avatār of the lord of the 25th *dvāpara*

Va 22 211

Kumbha (III)—helped Soma in the Tārakāmaya war

Vī IV 6 14

Kumbha (IV)—a palace in the shape of a pot, with 9 *bhūmikas* and a *torana* of 16 *hastas*

M 269 37-49

Kumbha (V)—fit for *śrāddha*

Va 77 47

Kumbhakarna—a son of Viśravas and Kaikarī, killed by Rāma in the Lankā war,¹ a brother of Rāvana²

¹Bha IV 1 37, VII 1 43, 10 36, IX. 10 18, Vā 70 41
²Br III 8 47, IV 29 113 and 116

Kumbhakarnī—a mind-born mother

M 179 III

Kumbhakarsāśya—a son of the Mundiśvara *avatār* of the lord

Vā III 211

Kumbhakarī—a R of the Ketumāla country

Vā 44 22

Kumbhagarttodaya—a son of Bali

Br III 5 43

Kumbhagrīva—a commander of Bhanda

Br IV 21 88

Kumbhaja—a name of Agastya

Br III 35 42, IV 17 35, 30 4

Kumbhanabha (I)—a son of Bali

Va 67 83

Kumbhanabha (II)—one of Danu's sons

Va 68 10

Kumbhanāsa—a commander of Bhanda

Br IV 21 III

Kumbhapatras—a group of Piśācas, little in size, hairy, brownish in hue,¹ are invisible and live on the heads of elephants and camels²

¹Br III 7 378 and 382 395 ²Va 69 263, 274-5

Kumbham—a water vessel, being an adjunct of *vrata*s: to be given as gift.

M. 7. 10 and 18.

Kumbhamāna—a *Dānava*.

Br. III. 6. 10.

Kumbhayoni—a name of *Agastya*.

Bhā. I. 19. 10.

Kumbhasambhava—a name of *Agastya*.

Br. IV. 17, 32; 29. 58.

Kumbhānda (I)—a minister of *Bāna*. His daughter *Citrālekḥā*, was a companion of *Uṣā*, *Bāna*'s daughter,¹ was attacked by *Balarāma* in the siege of *Śonitapura*; defeated, ran away.² Sent to *Mathurā* for *Jarāsandha*'s help. *Kṛṣṇa* overcame his illusory warfare by *Vijñāndastra*. Defeated by *Sātyaki*, he fell unconscious, was taken from the field in a chariot back to his city.³

¹ Bhā. X 62 14, V₁ V 32 17 ² Bhā. X 63, 8 and 16. ³ Ib X [51 (V) 18], [28-30, 50-63, 65]

Kumbhānda (II)—a commander of *Bhaṇḍa*

Br IV 21 89

Kumbhila—a *Rākṣasa* with his city in the third *Talam*,¹ a son of *Bali*.²

¹ Br II 20 28 ² Vā 50 27 68 32

Kumbhika—a hell, for those fallen from *Karma*.

Vā 83 89.

Kumbhinasī (I)—a daughter of *Puṣpotkata* and *Viśravas*.

Br III. 8. 55; Vā 70. 49.

Kumbhīnasī (॥)—a daughter of Bali, and sister of Bāṇa; ill-treated Bāṇa's wife.

M. 187. 40-42.

Kumbhīpāka—one of the 28 hells intended for those who deprive ■ Brāhmaṇa of his property, and for flesh and meat-eaters.

Bhā. V. 26. 7 and 13; X. ॥ 38; Br. II. 28. 83; III. 19. 61, M. 141. 70.

Kumbhotkaca—a commander of Bhandā.

Br. IV. 21. 88

Kuranga—a Mt. on the base of Meru.

Bhā V. 16. 26

Kuraṇḍa—a commander of Bhaṇḍa expert in *māyā* and skilled in *citrayuddha* or *kūṭayuddha*; an elder brother of Durmada, killed by Devī.

Br. IV. 21. 77, 22. 71-108.

Kuraja—a Viśvedeva.

M. 203. 13.

Kurara—a Mt. on the base of Meru.

Bhā. V. 16. 26.

Kurari—Mt. on hill range on the east of Meru.

Vi. II. 2. 27.

Kurava (१)—one of the fourteen *gaṇas* of Apsaras, born of Soma's rays.

Br. III. 7. 19; Vā 69. 55

Kurava (II) (c)—the land of Kurus, part of Haritāśva kingdom, also Kuruvamsa¹

Situated between oceans and served by Siddhas, there is a *madhuphala* tree from which clothes and ornaments are taken, besides there is another tree *kṣīrma* of six rasas, all the earth set with precious gems, people are born *mithunas* and soon grow into lofty youthful men and women, loyal like *cakravaka* birds, they live 13,150 years. There are two kulaparvatas and a river Bhadrāsma besides others flowing with honey, milk and ghee, there are gardens in it of *tamala*, *agaru*, sandal, etc., besides sporting grounds and creeper houses of different kinds and musical instruments of different varieties, men adorn themselves with beautiful jewels of all sorts. They are not troubled by disease or old age²

¹M 12 18, 35 8 69 11, 121 49 ²Va 45 11 50

Kuratas (I)—a caste equal to Kṣatriya in Plakṣadvīpā
V₁ II 4 17

Kuravas (II)—Thirty-six kings who were contemporaries of ten Śisunāgas

Br III 74 137 M 272 16 273 72

Kuru (I)—a son of Āgnidhra and Purvacitti,¹ Lord of Śrngavaṭam². Kingdom north-east of Śrngavatvarṣa³

¹Bha V 2 19 Va 33 40 V₁ II 1 17 and 22 ²Br II 14 47 ³Va 33 44 Br II 14. 51

Kuru (II)—a son of Samvarna and Tapaṭi, occupied Prayāga and established Kurukṣetra, Lord of Kurukṣetra Had four (several-V₁ P) sons—Parikṣit and others¹ Parikṣit's son Janamejaya was his grandson². At Kurukṣetra he performed tapas and³ pleased Indra. Family members were known as Kauravas³

¹Bha IX. 22 4 Va. 99 214 7,, V₁ 19 76-8. ²Br III. 63 21 ³M. 50 20-2

Kuru (iii)—a son of Manu and Nāḍyālā, wife Āgneyī, gave birth to six sons, Anga and others

Vi 1 13 5 6

Kuru (iv)—(Uttara) country of the, famous for a forest śaḍvala

Va 84 23, 113

Kuru (v)—a continent bounded by Śṛṅgavan on one side Here Hari is worshipped in his Boar incarnation by Prithvī (Earth) with the Kurus

Bha. V 16 8, 18 34 9

Kuru (vi)—an eastern kingdom watered by the Ganges Its king was enlisted by Jarasandha, against Yadus, but was vanquished by Kṛṣṇa¹ He took part in the festivities connected with the marriage of Rukminī and Kṛṣṇa² He praised Kṛṣṇa's heroism and welcomed him³ Took part in the *Rajasuya* of Yudhiṣṭhira⁴ He went to Syamantapancaka for solar eclipse,⁵ migration of Yadus to⁶

¹ Bha. I 10 34 X. [50 (V) 2] II 7 35 Br II 18 50 III 59 3 and 46. ² Bha. X. 54 58 ³ Ib X 71. 29 72 5 IX. 24 63 ⁴ Ib X 75 12 ⁵ Ib X. 82 13, 84 55 ⁶ Ib X. 2

Kurukṣetra—founded by Kuru and sacred to Hari¹ Watered by the river Sarasvatī² Capital city of the Kurus³ Sages of Kurukṣetra visited Dvaraka At Kurukṣetra Kṛṣṇa performed sacrifices for twelve years⁴ The battlefield where the Pandavas fought with the Kurus led by Duryodhana.⁵ Here Parasurama dug a lake called Syamantapañcaka⁶ On the occasion of a sacrifice Sūta narrated the *Br Purana* here⁷ Purūravas met Urvasī after their separation at, the residence of Sanatkumara and Dharmarāja fit for *śraddha* offerings, and sacred to Pitṛs Founded by Kuru, son of Samvarana,⁸ residence of sage Kauśika, and sacrifice of Adhīśimākṛṣṇa for 2 years at, sacred in Dvāpara,⁹ Dharmakṣetra where a great sacrifice was per-

formed¹⁰ Residence at, leads to *mukti*, no shaving or *upavāsa* required here¹¹ Noted for *ambhojasaras* or lotus tank¹² R Sarasvatī flows here noted for a temple of Vāmana¹³

¹Bha III 3 12, VII 14 30, V₁ VI 8 29 ²Bhā IX 14 33
³Ib IX 22 4 ⁴Ib X 90 28[3], 46[1] ⁵Ib X 78 [95(V)9], [18] ⁶Br III 47 2 ⁷Bha I 1 17 ⁸III 13 65 and 68, 66 18, M 22 18, Va 77 64, 91 31, 99 215 259 ⁹M 20 2, 50 20 and 67, 106 49 and 57, 109 3 180 55, 184 16 ¹⁰Va 1 14, 59 107
¹¹Ib 105 16 and 25 ¹²V₁ IV-19 77 ¹³M 186 10, 192 12, 244 3

Kuruṅgāṅala (c)—the kingdom of Parikṣit Visited by Śuka and Vidura,¹ a Pāñcāla kingdom²

¹Bhā I 46, 10 34, 16 11, III 1 24, Br III 13 100, Va 77 93 ²M 21 9 and 28

Kuruṅgāṅalas—heard of Kṛṣṇa going to Mithilā and met him with presents

Bha X. 80 20

Kuruṅb—the son of Añjana and father of Aristanemi
 V₁ IV 5 31

Kurupāñcāla (c)—a kingdom of Madhyadeśa,¹ a tribe, a Janapada²

¹Br II 16 40, V₁ II 3 15 ²M 114 34, Va 45 109

Kuruvaśa (*Kuravaśa-Burnouf*)—the son of Madhu and father of Anu

Bha IX 24 5

Kuruvān—a Viśvedeva

Vā 80 32

Kuruviras—kings of Rasātala, vanquished by Kṛṣṇa

Br III 73 103

Kulaka (I)—a class of people in Kuśadvīpa.

Bhā. V. 20. 16.

Kulaka (II)—a son of Kṣudraka and father of Suratha.

M. 271. 13.

Kulakarmā—a part of Purāṇa samhitā.

Vā. 60 21.

Kulathas—the kingdom of.

M. 121. 44.

Kuladeviyātrā—on the day prior to the marriage it was then a custom for the bride to visit the temple of Pārvatī and offer worship. Rukmini suggested that Kṛṣṇa might carry her off at that time.

Bhā. X. 52. 42[1].

Kuladharmas—Transgressors of Kuladharmā are unfit for Śrāddha purposes.

Br. III. 14. 41.

Kulaparvatas—seven in number.

M 114 17.

Kulasundarī(ca)—a Nityā devī.

Br. IV. 19. 58; 25 97; 37. 34

Kulaha—a Pravara Ṛṣi.

M 199 17.

Kulācala—the lofty hill to which the Pāndyan Malaya-dhvaja retired for *tapas* Traversed by rivers Candravasā, Tamraparnī, and Vaṭodaka. Hermitages in.

Bhā III 13 41; 23 39, IV 28, 33 and 35; VIII. 4 8

Kulālacakra—the potters' wheel, likened to the wheel of *samsāra*; the lump of clay becomes a full pot by the constant revolving of the wheel;¹ the movements of the sun and moon compared to.²

¹ Vā. 14. 19, 38; 50. 141. ² M. 124. 69; 125. 52; Vi. II. 8. 27.

Kulika—a chief Nāga of Pātāla.

Bhā. V. 24. 31.

Kulinda—see *Kuninda*.

Bhā. X. 52. 11 [14].

Kulindas—people of a southern ? kingdom; enlisted by Jarāsandha against the Yadus.

Br. II. 16. 59. 48; 18. 45; Vā. 45. 116; Bhā. X. [50 (V) 3].

Kuliyas—a southern tribe.

M. 114. 49.

Kulīśānga—see *Vajrāṅga*.

M. 154. 31.

Kulīśāyudha—Vajra as the arm of India; to be worshipped in house-building.

M. 253. 24.

Kulottīrṇas—a class of śaktis.

Br. IV. 19. 35.

Kulya (१)—a disciple of Pauṣyañji; learnt a hundred Sāma samhitas,

Bhā. XII. 6. 79.

Kulya (II)—a son of Āndira, after whom the Kulya deśa was called

Br III 74 6

Kulya (III)—one of the four sons of Janāpīda, his country, Kulayāh

Va 99 6

Kulyas—the people of a southern kingdom,¹ = Janapada

¹Br II 16 56, M 114 35 and 46 ²Vā 45 110, 124

Kuvalaya—the name of the horses of Pratardana

Vi IV 8 15

Kuvalayapīda—the state elephant of Kamsā. When Kṛṣṇa came to the Mallaranga or the wrestlers' arena, it was ordered that this elephant should be stationed at the gate of the arena to attack him. When Kṛṣṇa entered the aranga, the mahout Ambastha led the animal against him, when Kṛṣṇa took hold of its tail, and whirling it round and round, hit its front when it died with the keeper. He seized its tusks and entered the enclosure in glee. At this Kamsā was perturbed; its keeper was killed by Rāma.

Bha X 36 24 [1], 25 37 15, 43 1-18, Br II 73 100, Va 98 101, Vi V 12 21, 15 11, 17 20 23 32 42 29 5

Kuvalayasva (I)—the son of Brhadasva (Śrāvasta-M P). At the desire of sage Ut(t)anka, he slew an Asura by name Dhundhu and earned the title Dhundhumāra. In this encounter he was helped by his 21,000 (1021-Vi P) sons (brothers) all of whom excepting three (Dhṛdhāsva, Bhadrāsva and Kapilāsva) were consumed by the fire issuing out of the Asura's mouth.¹ Lust after more territory.² See *Dyumat Kuvalasva* (s v).³

¹Bha IX 6 21 23 M 12 31 Vā 88 28 48 61, Vi IV 2 39-42 ²Bha XII 3 10 ³Ib IX 17 8

Kuvalayāśva (II)—a name for Pratardana

V₁ IV. 8. 15

Kuvalāśva—see *Kuvalayāśva*

Br III 6 32, B3 29

Kuśa (I)—a son of Rāma, born in Vālmiki's *āśrama* and brought up by the sage Father of Atithi¹ Ruled over Kosala kingdom from its capital Kusasthali²

¹Bha IX 11 11, 12 1, M 12-51, V₁ 4 104-5 ²Br III 63 198, V₁ 88 198-9

Kuśa (II)—a son of Ajaka, father of four sons, Kuśāmbu and others

Bhā IX 15 4

Kuśa (III)—a son of Suhotra and father of Prati

Bhā IX 17 3, 16

Kuśa (IV)—a son of Vīdarbha

Bha 24 1

Kuśa (V)—the son of Balākāśva. Father of Kauśāmba and three other sons.

Br III 66 31-2, V₁ IV 7 8

Kuśa (VI)—a son of Caṇḍyopariicara (Vidyopariicara-Vā P)

M 50 27, Vā 99 202

Kuśa (VII)—a son of Gaya and father of four sons, all versed in the Vedas

Vā 91 61-2

Kusa (VIII)—(*Kusadvīpa*, *Kumudadvīpam*?)—thrice the Suroda in size surrounded by Ghrtoda (sea of Ghee) (milk ocean-*M P*) Its name comes from a shining divine cluster of grass in it Its king was a son of Priyavrata Hiranyaretas, who divided it among his seven sons Here Agni is worshipped¹

Jyotismat, its first king divided it among his seven sons Their names, and the names of hills and rivers described² A *tirtham* sacred to Kuśodaka³ in the neighbourhood of Jambudvīpa,⁴ of different villages and the residence of Kumuda the wily sister of Mahādeva⁵

¹ Bha. V 1 32 20 13 17, M 122 49, Va 33 12, 49 47 58
² Br II 14 12 30, 19 52 64 ³ M 13 50 ⁴ Va 48 14 34 ⁵ Ib 48 34 35

Kusas—a tribe

Br III 74 268 M 273 73

Kusadhvaṇa (I)—the son of Siradhvaṇa and father of Dharmadhvaṇa,¹ overlord of Sāṅkāśya,² brother of Bhānu-mān, lord of Kāśī³

¹ Bha IX. 13 19 ² Br III 64 19 ³ Va 60 1 8

Kusadhvaṇa (II)—the lord of Sankāśya and brother of Siradhvaṇa Janaka

Va IV 5 111

Kuśanabha (I)—one of the four sons of Kuśa

Bha IX. 15 4, Br III 66 32, Va 91 62, Va IV 7 8

Kusanabha (II)—a son of Vairasvata Manu

M. 11 41

Kuśaprarāṇas (c)—the peoples of a hilly country

Va. 45 136

Kuśapalanam—On this Diti performed her penance

Br III 5 55 6

Kuśārīra—a son of Vedasīras, an *avatār* of the 15th *dvāpara*

Va 23 169

Kusala—a son of Dyutimat after whom Kauśala deśa came to be called

Br II 14 22-24, Va 33 21, V₁ II 4 48

Kuśalam—the name of the forest where Diti performed penance to get a son to slay Indra

Va 67 94

Kuśālas—a class of people in Kuśadvīpa

Bha V 20 16

Kuśālimukha—a son of Bāṣkala

Va 67 70

Kuśāvati (I)—the Apsara clan

Br III 7 22

Kuśāvati (II)—a II of the Ketumāla continent

Va 44 18

Kuśastamba (I)—a Mt in Kuśadvīpa, after which the island is named

Br II 19 139, M. 123 37

Kuśastamba (II)—(*Kuśanābha*): performed austerities for 1000 years for a son; Indra the 1000 eyed offered himself to be born his son.

Vā. 91. 63-5.

Kuśasthali—see *Dvārakā*¹—capital of Ānarta (*Kośala-Vā. P.*) kingdom. Comparable once to *Amarāvati*, disappeared; and in its place came *Dvārakā*; finding *Kakudmi*, its king not returning from *Brahmaloka*, *Rākṣasas* like *Punyajanas* entered it and his 99 brothers fled to different directions in fear, and established small kingdoms there.²

¹Bhā. I 10. 27; Br. III. 61. 20, ff; Vā. 88. 109 ²M 12. 22, 69 9, Vā. 86, 24. 88. 1-2.

Kuśā(a)—a son of *Aśoka*: ruled for eight years.

Br. III. 74. 146

Kuśāgra—the son of *Brhadratha* and father of *Ṛṣabha*. (*Vrsabha-M.P.*).

Bhā. IX. 22. 6; M. 50 28; Vā 99. 223, VI. IV. 19. 82

Kuśāmba (I)—a son of *Uparicara* and a king of the *Cedis*

Bhā IX. 22. 6

Kuśāmba (II)—a son of *Vasu*.

VI. IV. 19. 81.

Kuśāmba(u)—a son of *Kuśa* and father of *Gādhī* or *Kauśika*, who was *Indra* himself who offered to be his son when *Kuśāmba* performed austerities to have a child equal to *Indra*. (*Kuśāsva-Vā. P.*).

Bhā. IX. 15 4; Br. III 66 32; VI. IV. 7 8, 9-11, Vā 91 62

Kuśāvartam—a *tīrtham* sacred to *Pitṛs*

M. 22. 69.

Kuśāvarta—a son of R̥ṣabha

Bhā V. 4 10

Kuśāśva—one of the four sons of Kuśa

Vā 91 82

Kuśi—a son of Bali.

Va 67 83

Kusika (i)—the king who engaged himself in austerities for a son for one thousand years when Indra himself was born his son Gadhi by name See *Kusastamba*

Br III 66 33 5

Kuśika (ii)—a great sage (*Viprarsi*)

Va 1 157

Kuśika (iii)—a son of the *Nakuli avatār* of the lord

Va 23 223

Kusika (iv)—the thirteenth kalpa so-called

Va 21 32

Kuśikandhara—a son of the *Aṭṭahāsa avatār* of the lord

Va 23 193

Kuśikavaras—the 13 sages being descendants of *Kuśika*, father of *Yiśvāmītra* mentioned

Br II 33 118-19

Kuśikas—descendants of *Kuśika*,¹ kingdom of sages of²

¹ Bha IX 16 36 37 ² M 121 54, 198 ■

Kuṣītaka—a son of Vasudeva and Rohiṇī.

Br. III. 71. 165; Vā. 96. 163.

Kuṣītī—one of the four chief disciples of Pausyañji.

Vā. 61. 36.

Kuśīda—(*Kuśīdi*-Br. P.) a pupil of Pausyañji; learnt
11 hundred Sāma samhitās.

Bhā. XII. 6. 79; Br. II. 35. 40.

Kuśidaki—a sage.

M. 196. 26.

Kuśīdi—see *Kuśīda*.

Br. II. 35. 40.

Kuśura—an asura who was attacked by Laghuśyāmā.

Br. IV. 28. 40.

Kuśeśaya (i)—(Mt.) a hill of Kuśadvīpa.

Br. II. 19. 55; Vā. 49. 50; VI. II. 4. 41.

Kuśeśaya (ii)—same as *Kaṅka*.

M. 122. 58.

Kuśeśayam—a tīrtham sacred to Piṭṛs.

M. 22. 76.

Kuśoccayas—a group of sages.

Br. III. 1. 55.

Kusodakā—a goddess enshrined at Kuśadvīpa

M. 13 50

Kuṣandas—a group of Pīśācas with no ears, hair or cloth, all skin, fond of flesh

Br III 7 379 and 387

Kuṣaṇḍikas—a group of Pīśācas

Br III 7 379 and 382

Kuṣṭi—a daughter of Sambhuti and Marīci

Va 20 9

Kusu—an Yakṣa, and a son of Devayāni

Br III 7 128

Kusuma—a Vānara chief

Br III 7 231

Kusumapuram—the city on the south bank of the Ganges founded by Udāyi in his fourth year

Va. 00 319

Kusuma (I)—a Śakti

Br IV 36 76

Kusuma (II)—the city founded by Udāyi on the south bank of the Ganges

Br III. 74 132

Kusumakaram—the Vimāna or flying machine

Br IV 15 26

Kusumamodini—the presiding deity of the Himalayas who kept watch and ward over the harem of Uma until her return from *tapas*

M 156 17

Kusumayudha—a name of Manmatha

Br IV 35 62, M. 3 10, 4 11 2, 21, 14 5 6

Kusumi—a Śrutarṣi a pupil of Pauṣyaṇi

Br II 33 8, 35 40

Kusumotkaram—a continent round Somaka hill

M 122 24

Kusumottara—a son of Havya after whom Kusumottara Varṣa was named

Br II 14. 17 20

Kusumottaram—a region of Śakadvīpa, adjoining the Asta hill

B II 14 20, 19 92, Va 49 87

Kusumoda—a son of Bhavya of Śakadvīpa

Vi. II 4 60

Kusumba(*kunkumam*)—one of eight saubhāgyams

M. 60 9, 27

Kustumburu—a son of Manivasa

Va 69 159

Kuhas—people of the kingdom watered by the Sindhu

Br II. III 47

Kuhaka—a chief of the Krodhavaśa group of serpents (Nāgas).

Bhā. V. 24 29

Kuharmī—a sacred place in Meru where Vyāsa performed austerities

Vā 104 61

Kuhū (i)—a daught'r of Angiras and Śraddhā (Smṛti-V: P) Wife of Dhātṛi and mother of Sāya

Bha IV 1 34, VI 18 3, Br II 11 18, Vā 28 15, 50 201, 55 42, III 9, 45 and 53, V₁ I 10 7

Kuhū (ii)—one of the nine devis serving Soma

Br III 65 26, Vā 90 25

Kuhū (iii)—a Śakti

Br IV 32 13

Kuhū (iv)—a daughter of Maya, wife of Havīṣmanta, left him for Soma

M 6 21, 23 25

Kuḥu (v)—the last phase of the new moon It is the digit that disappears, and not the moon in Kuhū, as seen from Rāma's words to Rukminī fit for giving gifts,¹ served by Aila *ety* ²

¹Bha X 54 47, Br II 26 44, 28 11 and 59, M. 133 36, 141 49 51 V₁ II 8 80 ²M 141 9 and 43 49 51, Vā 56 53

Kuhū (vi)—a R from the Himalayas, of the Bhārata-varṣa

Br II 16 25, M 114 21, Vā 45 95

Kuhū (vii)—a R of Śālmādvīpa

Bhā. V 20 10

Kuhu (viii)—the kingdom of

M 121 46

Kuhva—the hour in which the moon is not visible In the same way infancy and boyhood, the eleven forms of the notion of 'I' are not distinctly seen

Bha IV 29 72

Kūta—a Malla friend of Kamsā Killed by Balarāma

Bha X 42 37, 44 26

Kutaka—a Mt in Bhāratavarṣa

Bha V 19 10

Kūṭakambalamansiya (c)—a Janapada of the Ketumāla

Va 44 10

Kūṭanakūṭanas—a group of nāḍis of sun (fire) emitting rain

Br II. 24. 27

Kūṭayuddha—crafty warfare, Kurandha was an expert in

Br IV 22 74, 25 46, 55

Kūṭasāila—(Mt) a hill of Bhāratavarṣa

Br II. 16 23, Va. 45 92

Kūṭi (1)—one of the twenty Sutapa ganas

Va 100 15

Kuti (11)—a Jayādeva

Br III 3 6, 4 2, Va 66 6

Kūpaka—a commander of Bhanda

Br IV 21 ■■

Kupaḥarna—a minister of Bāna Went with Jarāsandha to assault Mathura Fought with māyā as weapon which Kṛṣṇa removed by use of Viṣṇūnāstra Defeated by Kṛtavarma Seeing Kumbhāṇḍa unconscious, fled towards the city Was attacked by Balarama in besieging Śonitapura, and was defeated

Bha X [51(V)18], [28 30 64 65], 63 8 and 16

Kūpalocana—a commander of Bhanda

Br IV 21 ■■

Kupa—a R of the Śuktimat

Va 45 107

Kurca—the son of Mithvan and father of Indrasena

Bha IX 2 19

Kurdini—a Varna Śakti

Br IV 44 60

Kūrma—an avatar of Hari in the Pātālam¹ In this form He is worshipped in Hiranmaya By His help the churning of the ocean was possible Also *Kūrma-Kacchapa*² Icon of³

¹Bha II 7 13 M 249 16 20 V₁ I 4 8 ²Bha V 18 29, XI 4 18, X 2 40 ³M 259 2, 260 39, 285 6

Kūrmakalpa—the age when *Vāmana Purāna* was composed.

M. 53. 46.

Kūrmaṣa—the flesh of tortoise for a *śrāddha*.

M. 17. 33; 58. 19.

Kūrma (Purāna)—a *Mahā purāṇa* of 18000 ślokas (17000 ślokas, *Bhā*, *Vā P.*);¹ said in the presence of Indra containing anecdotes of Indradyumna and of Lakṣmīkalpa. Gift of, with a golden tortoise on the *ayanas* equals a gift of 1000 cows.²

¹ *Bhā.* XII. 7. 24; 13. 8; *Vi.* III. 6. 23. ² M. 53. 47, 49, *Vā.* 104. 9.

Kūrmaśila—the stone forming the lowest part of the base of an image.

M. 266. 5.

Kūsmānda—a *Vināyaka*.

M. 183. ८८

Kūsmānda-Gautamas—the collective name for 1000 sons of Kaksīvat.

Br. III 74 99.

Kūsmānda—a *sūkta* of the *Yajur Vedins* to be recited in tank rituals.

M. 58 35, 239. 10.

Kūsmāndas—a kind of evil spirits. To this group Kapi's sons belonged; said to harass children,¹ disturbed Dhruva's *saṁādhi*.²

¹ *Bhā.* VI 8 24, X 6 27, Br. III. 7. 384 and 41 29 ² *Vi.* I 12 13

Kūsmāṇḍi—the son of *Kapisa*, gave birth to two *Pisacās* of brown colour, they have no head, no hair, they are eaters of flesh and *tīla*

Vā 69 257, 268

Krkana—a son of *Bhaja māna*

V₁ IV 13 2

Krkavāku—a cock given by *Vivasvat* to his son *Yama* who was cursed by *Châyā*, that his leg be full of sores¹, cries out in presence of poisoned food,² an emblem of *Kaumāri*³

¹M 11 11-17 ²Ib 219 19 ³Ib 261 28

Krcchra—a mode of atonement for sins and crimes, *Prājāpatya*, a form of it

M 227 41-3 III Va 18 21

Krcchrātīkrcchram—an expiation for *yatis* causing *himsa* even inadvertently

Va 18 16

Kṛta (I)—the son of *Jaya* and father of *Haryavana*

Bhā IX 17 17

Kṛta (II)—a son of *Vasudeva* and *Rohini*

Bha IX 24 46

Kṛta (III)—a son of *Sannati* (M P), a pupil of *Hira-nyanābha*, in yoga imparted twenty-four *samhitas* to his disciples,¹ chief among the *Sāmayas* by arranging *Sama Veda* in 24 parts² Father of *Ugrāyudha*³

¹Bhā XII 6 80, Br II 35 49 and 55, Va 99 189 90, V₁ III 16 7 ²M 49 75 6 ³V₁ IV 19 50-3

Kṛta (iv)—an Yakṣa and a son of Devayāni

Br III 7 130

Kṛta (v)—married Śrutadevi, father of Sugriva

M 46 5

Kṛta (vi)—a son of Viśvāmītra

Va 91. 96

Kṛta (vii)—a son of Kanaka

Va 94 8

Kṛta (viii)—a son of Hṛdika

Va 96 139

Kṛta (ix)—a son of Cyavana

Va 99 219

Kṛta (x)—a son of Vijaya father of Haryadhana

V₁ IV 9 26-7

Kṛtaka (i)—a son of Madirā and Vasudeva

Bha IX, 24 48, Br III 71 172, V₁ IV 15 23

Kṛtaka (ii)—a son of Cyavana and father of Uparicara-
Vasu

V₁ IV 19 79 80

Kṛtakṛtya—a Vānara chief

Br III 7 241

Kṛtañjaya (I)—son of Barhi, and father of Ranamjaya

Bhā IX. 11 13

Kṛtamjaya (II)—the eighteenth Vedavyāsa Heard the *Br Purāna* from Dhanamjaya and narrated it to Trnamjaya,¹ heard the *Vāyu Purāna* from Dhanamjaya²

¹ Br II 35 121, IV 4 63 ² Vā 103 62

Kṛtamjaya (III)—the son of Dharm,¹ and father of Ranamjaya²

¹ Va 99 287 ² V₁ IV 22 67

Kṛtadeva—a son (?) of Viśvāmitra

Br III 66 68 V₁ IV 7 38

Kṛtadyuti—the senior queen of Citraketu who got a son through the blessings of Angiras When the child died of poison, she lamented deeply

Bhā VI 14 28-48

Kṛtadharman (I)—a son of Samkṛti and a righteous man

Br III 68-11, Va 93 11

Kṛtadharman (II)—a son of Dhanaka

V₁ IV 11 10

Kṛtadhva—a son of Dharmadhva (Janaka-V₁ P) and father of Keśidhva

Bhā IX. 13 19-20, V₁ 6 7-8

Kṛtaprāpti—a god of Sutara group

Br IV 1 90

Kṛtabandhu—a son of Tamasa Manu

Br II. 116 50

Kṛtam—sets in when the sun, moon, Tīṣya and Brhaspati (Planet Jupiter) are in the same mansion

VI IV 24 102

Kṛtamala—a R of Drāviḍa from Malaya hills in Bhāratavarṣa In this Satyavrata offered water-rites to his Pitr̥s Visited by Balarama

Bha. V 19 18 VIII 24 12 XI 5 39 X 79 16 Br II 10 36, III 35 17 M. 114 30 Va 45 105 VI II 3 13

Kṛtayuga (also *Kṛta*)—commences when the sun, moon and Bṛhaspati are in one, and the same rasi Its characteristic features¹ Form of Hari as worshipped in this yuga, and worship by contemplation² Etymologically people in this age are *kṛtalīṅgyas* Hari took the form of a vṛṣa (bull) for the manifestation of dharma Hamsa was the caste name of men³ Its duration repeats at the end of Kaliyuga Pitr̥s are worshipped⁴

Physical and moral state of world in , duration 4000 divine years, *sandhya*, and *sandhyamṣa* 108 years, *dhyana* important in *sandhyamṣa* 100 = *Prakṛtyapada*,⁵ after Kali with seven sagṛs, at the beginning man in Kalinga⁶ pertaining to the Brahmanas Vedas honoured⁷

People with no restrictions lived on roots and fruits enjoying sexual bliss, *jñanam*⁸

¹ Bha. XII. 2. 24 3 18-19 27 ² Ib XI 5 21 23 IX 10 52, XII 3 52 ³ Ib XI 17 10-11 ⁴ Br II 16 69 29 24-31 31 103 11 III. 14 46-7 74 225 M 1 34 142 19 and 24 144 50 145 6-7, 163. I. ⁵ Va. 8. 32-67 ⁶ Ib 58 103 110 ⁷ Ib 78 36-7 ⁸ Ib 27 413 Br II 7 21, 45-53

Krtaratha—the son of Pratika and father of Devamiḍha.

Vi. IV. 5 27.

Krtarāta—the son of Mahādhṛti and father of Mahāroma.

Vi. IV. 5 27.

Krtalakṣana—a son of Mādri and Vṛṣṇi.

M. 45. 2.

Krtavarman (I)—the eldest son of Hṛdika.

Bhā. I. 14. 28; IX 24. 27; Br III 71 140, M. 44. 81; Vā. 96 139; Vi. 14. 24

Krtavarman (II)—a son of Dhanaka.

Bhā IX. 23 23.

Krtavarman (III)—was stationed to defend the East gate of Mathurā by Kṛṣṇa. Defeated Kūpakarna, a minister of Bāna, was sent to Hāstīnapura by Kṛṣṇa to find out whether Pāṇḍavas had captured Drupada. He went and met Drona, Vidura and others, when Yudhiṣṭhira made enquiries of Kṛṣṇa. He returned to Dvārakā after taking leave of them and narrated to Kṛṣṇa as he saw and heard; joined with Akrūra to set up Śatadhanvan to kill Satrājīt and take the jewel Syamantaka (s v) as he did not give his daughter in marriage as promised. Refused to help Śatadhanvan who solicited for it¹. Was sent with the sacrificial horse of Kṛṣṇa². After the *Rājasūya*, he was sent to Dvārakā for its defence³. Went to Upalāvya to see the Pāṇḍavas, and to Syamantapañcaka for solar eclipse.⁴ His son was married to Cārumatī, a daughter of Rukmini.⁵ Survived Kurukṣetra war;⁶ Heard of Śatadhanva's death at Kṛṣṇa's hands, and left Dvārakā in fear.⁷ Got killed in the general Yādava contest.⁸

¹ Bhā. X. 80 20[2], [51 (V) 25], [30-31 and 64]; [56 (V) 2-15], 57 3-18; Vi IV. 13 67-83. ² Bhā. X. 8-9, 22 [2]. ³ Ib. X. 76. 7 [5]. ⁴ Ib. X. 78 [95 (V) 3]; 82. 7. ⁵ Ib. X. 61. 24. ⁶ Ib. X. 80. [2]. ⁷ Ib. X. 57, 29. ⁸ Vi. V. 37. 46.

Krtavarman (iv)—a son of Kanaka

Br III 69 8, M 43 13 Va 94 8

Krtavaca—a *mantrakṛt*

M 145 101

Krtavīrya (i)—a son of Dhanaka (Kanaka-Br P, M P and Va P) of Arjuna (Kārtavīrya) ¹ A king of the Haihaya clan born in the Krtayuga of Varvasvata epoch, Varaha kalpa His hundred sons died on account of a curse by Cyavana He prayed to Sun god who taught him a *vrata*m, by observing which he got a long lived child ²

¹Bha IX 23 23 4 Br III 69 8 M 43 13 Va 94 8
Vi IV 11 10 11 ²M 68 6 12

Krtavīrya (ii)—a Deva-gandharva

Va III 38

Krtasarma—a son of Idhivida

Va III 181

Krtasaṅga—the sacred spot where Nṛsiṃha blessed the Mother Goddess Here Rudra established his Raudri body in the midst of 'seven mothers' Here is Ardhanarīśvara praying to Nṛsiṃha, ¹ a *tīrtham* sacred to Sunhika ²

¹M 179 87 90 ²ib 13 45

Kṛtasthali(a)—the Apsaras who presides over the month of Mādhva, ¹ coupled with Ghṛtāci ²

¹Bha XII 11-33 ²Br III 7 15, IV 33 19

Kṛtagnis—a son of Dhanaka (Kanaka Br P, M P)

Bha IX 23 23 Br III 69 8 M 43 13 Vi IV 11 10 11

Krtanta (I)—a son of Svārociṣa Manu

Br II 36 19, Va 62 18

Krtanta (II)—a name of Yama

M 148 30

Krtahara—a Vānara chieftain, and son of Śveta

Br III 7 180

Kṛti (I)—a son of Bahulāśva, and father of the great Vasiṣṭha—the last of the Maithilas (of the Janaka line)

Bha IX 13 20 Br III 64 23 Va 89 23 V₁ IV 5 31 2

Kṛti (II)—a son of Nahusa

Bha IX 18 1 Br III 68 12 V₁ IV 10 1

Kṛti (III)—a son of Babhru and father of Uśika

Bha IX 24 2

Kṛti (IV)—a son of Cākṣuṣa Manu

Br II 36 79 and 106

Kṛti (V)—a Vanara chief

Br III 7 241

Kṛti (VI)—a Sutapa god

Br IV 1 14

Kṛti (VII)—a son of Bhautya Manu

Br IV 1 114

Kṛti (VIII)—one of the two best Samagas

Va 61, 48, 62 67

Kṛti (ix)—a son of Manivara.

Vā. 69. 161.

Kṛti (x)—a son of Vasiṣṭha, one of the seven sages of *Ṛtu sāvarṇa*.

Vā. 100. 96.

Kṛti (xi)—a son of Satadhvaja and father of Añjana.

Vī. IV. 5. 31.

Kṛtin (i)—a son of Sannatimat. Learnt *yoga* from Hiranyanābha, and sang the six early *sāma saṃhitas*. Father of Nipa.

Bhā. IX. 21. 28-29.

Kṛtin (ii)—a son of Cyavana and father of Vasu Upa-
ricara.

Bhā. IX. 22. 5.

Kṛtimat—a son of Yavinara and father of Satyadhṛti.

Bhā. IX. 21. 27.

Kṛtiratha—(*Kṛtaratha-Br. P.*) the son of Pratīpaka and father of Devamīḍha.

Bhā. IX. 13. 16.

Kṛtirāta—a son of Mahādhṛti and father of Mahāroman.

Bhā. IX. 13. 17.

Kṛtī (i)—(*Ākūti-Br. P.*) the wife of Viśvakarman.

Bhā. VI. 6. 15.

Kṛtī (11)—the queen of Samhrāda and mother of Pañcajana

Bha VI 18 14

Kṛteyu—one of the ten sons of Raudrāśva

Va 99 124

*Kṛtauja*s—a son of Dhanaka (Kanakā Br P, M P)

Bha IX. 23 23 Br III 69 8 M 43 13 V₁ IV 11 10

Kṛttikas—The Pleiades, a lunar mansion, personified six in number nursed Kumara wives of Soma childless due to Dakṣa's curse¹ An important day for the *śraddha* offerings sacred to moon²

A constellation containing six stars³

¹ Bha IV 7 64 VI 6 14 and 23 Br IV 30 100 M 5 27
54 11 B₁ 12 158 41 Va 72 43 V₁ I 15 115 II 8 76 ² Br
II 21 77 and 145 24 130 III 10 44 18 2 ³ Va 66 48 82 2

Kṛttikas—a *parva*, when the sun goes to the first *amsa*, the moon is in the fourth *amsa* of Viśakha

Va ■ 107 50 96 53 105

Kṛttikacarini—see *Dhṛṣṇi*

Br II 12 17

Kṛtīvaśa—a name of Śiva

Satī who was created by Brahma was given to him and a number of sons were born who were of all shapes and crude forms and called generally Rudras they were partakers of the offerings in *Śatarudra* On Brahmā's request he did not procreate but became *Sihānu* and *Mahadeva*

Br II 9 69 III 25 14 72 184 M 181 14 ch. Va 21 51

Krtti—a daughter of Śuka and Pivari and mother of Brahmadata, married the Pāñcāla king Anuha, known also as Gau

Bha. IX. 21 25, M. 15 8-9, 49 57

Kṛpa (I)—(Kṛpaśaradvata) the son of Satyadhṛti (Śaradvat-Br P), found in a forest by Śantanu with the twin Kṛpī¹ Met by Kṛtavarma, Rama and Kṛṣṇa,² invited for the *Rajasuya* of Yudhiṣṭhira³ Joined Duryodhana's camp and survived the Kuruksetra war⁴ Went to Syamantapañcaka for solar eclipse⁵ Supplied arms to Śatānika⁶

¹Bha IX 21 36 X. 82 24 Va 99 204 100 11 106 34
V₁ IV 19 68 | ²Bha X 52 [56 (V) 4 12] 57 || ³Ib X. 74 10
⁴Ib X. 78 [95 (V) 16] 80 [2] ⁵Ib 82 24 ⁶V₁ IV 21 4

Kṛpa (II)—a son of Śiṣṭa and Succāya

M. 4 39

Kṛpa (III)—a sage of the eighth epoch of Manu

V₁ III 2 17

Kṛpana—a deity

Br IV 27 38

Kṛpa—a R. from the Śukumat (Śukumanta-M P)

Br II. 16 38, M. 114 32

Kṛpī—one of the ten branches of the Sukarma clan of devas.

Va. 100 92

Kṛpī—(Gautamī) the wife of Droṇa, and daughter of Satyadhṛti, found by Śantanu in the forest Mother of Aśvatthāma.

Bha. I 7 45, 13. 4, IX. 21 36, Va. 99 204, V₁ IV 19 68

Kṛmī (I)—the son of *Kṛmī* and *Uśinara* His capital was *Kṛmīlā* (*Kṛmīlā-Vā* P)

Br III 74 20 21, Va 99 20, 22, Vi IV 18 9

Kṛmī (II)—a son of *Cyavana*

M 50 25

Kṛmicandesvaram—a place sacred to Śiva

M 181 29

Kṛmībhakṣa—a hell into which fall those who misuse gems (*ratna*), see also *kṛmī*

Br IV 2 147 and 160, Va 101 147, 158

Kṛmībhojana—one of 28 hells He who eats without doing *Pancayañña*, and does not share his food with others, suffers in this a pit of worms

Bha V 26 7 and 18

Kṛmīla—a son of *Bhaja*māna

M 44 50

Kṛmīla—capital city of *Kṛmī*

Br III 74 22 Va 99 22

Kṛmī (I)—one of the five queens of *Uśinara*, mother of *Kṛmī*

Br III 74 18-21, Va 99 II

Kṛmī (II)—a hell, also *kṣāloham*, and *kṛmībhakṣa*,¹ here fall those who do wicked deeds, hate gods and *Brāhmaṇas* and do not revere elders²

¹ Br IV 2 147 and 159, 33 61 ² Va 101 147, 158

Kṛśa (I)—a *Vaikunṭha* god

Br II 36 57

Kṛśa (II)—a son of Kṛśā and Uśmāra, capital was Vrsalā

M 48 18 and 21

Kṛsa sarman—the son of Idvīda, and father of Dilīpa Khatvāṅga

Br III 63 181

Kṛsā—one of the five queens of Uśmāra Mother of Kṛśa

M 48 16, II

Kṛsāngī—a daughter of Suyāśā

Va 69 14

Kṛsānu—an indefinite Agni in the second Veda of the north See *Samradagni*

Br II. 12 21, Va 29 19

Kṛśasva (I)—a son of Samyama, married two daughters of Dakṣa, Arcis and Dhīṣana and father of Somadatta and the Devapraharanas are created and destroyed in every kalpa and manvantara³

¹ Bha VI 6 2 and 20, IX 2 34 35, M 5 14 146 17 Va 42, 86 20, V 1 15 104, IV 1 55-6 ² Va 66 79 ³ M 6 6 7

Kṛśāśva (II)—the son of Barhanāśva, and father of Senājit

Bhā IX 6 ■

Kṛśasva (III)—a Carakādhvaryu, married ■ daughter of Dakṣa

Br II 33 13, 37 46

Kṛśāśva (IV)—a son of Tāmara Manu

Br II 36 50

Kṛśasva (V)—a son of Sahadeva and highly righteous

Br III 61 15

Kṛṣāśva (VI)—a son of Samhatāśva.

Br. III 63. 65; Vā 88. 63.

Kṛṣāśva (VII)—father of Devapraharana.

Vi. I. 15. 137.

Kṛṣāśva (VIII)—a son of Amitāśva and father of Prasajit.

Vi. IV. 2. 46-7.

Kṛṣi—the pursuit of agriculture, a duty of the Vaiśya; introduced by Prthu.

Br. II. 7. 162; Vā 79 71; V₁ I. 13 84

Kṛstī—a daughter of Marici

Br. II 11 12

Kṛṣṇa (I)—twenty-three avatār of Hari, according to one version, the twentieth avatār. Went to Dvārakā, bowed to his parents and entered the palace.¹ His boyhood sports—sucked Ulūkika's life, kicked Śakata to pieces and uprooted two Arjuna trees, brought solace to the Gopas of Vraja by expelling the serpent Kāhiya from the pool near by and protected their cattle from forest fire. In his mouth Yaśodā saw the fourteen worlds. Rescued Nanda from fear of Varuna's noose and recovered the Gopas imprisoned by Vyoma Asura. Shielded the Gokulam from rains by holding up Govardhana Mt. as an umbrella, cut off the head of Kubera's attendant who tried to seize the Gopis engaged in Rāsakṛīḍā with Kṛṣṇa. Vanquished several daityas and their wicked kings; manifested Himself through Satyavati and divided the Vedas into many branches;² Lord and goal of Andhakas, Vṛṣṇis, Sātvatas, etc. Supreme Brahman.³

¹ Bhā. I. 2 17; 3 23, Chaps 10 and 11; M. 7. 60. ² Bhā. II. 7. 26-36. ³ Bhā. II. 4 20, VII. 15. 76-79.

Just on the eve of the avatār, Brahma and other gods pray to him in the womb of Devakī⁴ Birth at the time of constellation Rohini, first new moon in winter, Abhijit Nakṣatra, Jayanti night, Vijaya-muhūrta and festivities connected with it, enjoyed by Vasudeva and Devakī Their prayer, and Kṛṣṇa recalled their previous births Taken to Yasoda's delivery room at Nandavraja, stupifying the guardsmen of the jail and crossing Yamuna in floods at dead of night, Yogamāyā born to Yaśodā taken back to the jail ward⁵ Yogamāyā announced her birth to Kamsā,⁶ His jatakarmā⁷ Killed Putana, when at Kamsā's instance, she attempted to poison him by nursing him, Yaśodā warded off evil, (Rakṣā) to Kṛṣṇa by waving cow's tail round him, by placing cow's dung on the twelve points of his body and by purifying him with cow's urine, with prayers to Hari to protect him from evil spirits⁸

The first turning in bed was celebrated with festivity Kṛṣṇa slept under cradle beneath the cart when he kicked the cart which capsized This roused suspicion of grhapida in Yaśodā's mind Śanti done when cows, food, etc., were given to Brahmanas Once the demon Trnāvarta created a whirlwind which swept away all Vraja and took up baby Kṛṣṇa high up in the sky to the embarrassment of Yaśodā and others At that time Kṛṣṇa took hold of his neck and strangled him He fell dead The child Kṛṣṇa opened his mouth and showed his mother the whole universe⁹

Nāmakaranam as Vasudeva Boyish sports in Vraja, charged with eating mud, lived with Nanda and his wife who were the same Drona and Dharā born as Nanda and Yaśodā by the command of Brahma When once Yaśodā left the churning pot to mind the boiling milk overflowing in the oven, Kṛṣṇa broke the curd pot and ran away with butter to feed a monkey So he was bound with a rope to an ulukhala (mortar) but the rope always fell two inches

⁴Ib X. Chaps 1-3 M 46 14 Vā. 96 174 ⁵Bha X. Chaps (whole) Br III 71. 196-263 72 7 13 Vā. V 1 98 3 1 29 ⁶Bhā X. Chap 4 Vā 96 199 215 ⁷Bha X. 5 1 16 ⁸Ib X 6, VI. V 5 12 31 ⁹Bha. X. 7, VI V 6 1 7

short in spite of bits being added At last Kṛṣṇa pitied her and allowed himself to be tied, with the mortar he passed between two tall Arjuna trees, when down fell the trees, out of which emerged two men Nalakubera and Manigrīva (sons of Kubera) who had been cursed by Narada Kṛṣṇa blessed them and sent them back to their abode ¹⁰

Enjoyed the company of Gopīs singing and dancing Gifts on his *janmanakṣatra* day Noticed a Dāitya in the guise of a calf and taking him by the tail, he whirled him to death and flung the body on the top of a *lapitha* tree On another occasion Asura Baka met him in the guise of a crane, when Kṛṣṇa tore its jaws asunder Once when in the forest with his playmates, Agha, an asura friend of Kamsā took the form of a boa-constrictor with a view to devour the cattle and all boys together All of them entered his open mouth with Kṛṣṇa who took his life out of his body and came out to the wonderment of gods The *ajagara* skin when dried was a cave for Vraja people Agha, however, attained salvation ¹¹

One day the boys sat and ate merrily when the cattle had gone far into the hill and dale and Kṛṣṇa promised to bring them back In the meantime Brahmā had them hidden So Kṛṣṇa created duplicates of the cattle and the children that had been lost These went home as usual and this continued for a year when Brahmā released the hidden cows which suckled their calves, and came to see the child, the one Brahman without a second, and belauded the baby Hari, and returned to his region More boyhood sports ¹²

In regularly tending cows, imitated voice of beasts and birds in Brindāvana just like a rustic Once the cattle drank of the poisonous waters of the Yamunā and became unconscious After reviving them he found the reptile Kāhya in the waters He immediately jumped into the pool and was enclosed in its coils At this Nanda and the whole Vraja moved to the banks of the river with great concern

¹⁰ Bha. X. Chaps 8, 9 and 10 V. V II, 8-19 ¹¹ Bhā X Chap 11. ¹² Ib X. Chaps 13 and 14, V. V 6 30 to the end of Chap 9

Rāma advised them to be cool . Slowly Kṛṣṇa brought the reptile under his control, and getting on its hood, began to dance, when the Kālīya acknowledged defeat . Finding his end near, Kālīya's wives prayed to Kṛṣṇa to spare him . The generous Lord allowed him to make his abode in the sea, thus purifying the Yamunā once for all ¹³

After this incident the whole Vraja was encamped for the night in that vicinity . A forest fire attacked the camp, when Kṛṣṇa swallowed it and protected its inmates . His dances and songs, other past-times . Among the games was one in which the victor rode on the back of the vanquished . Kṛṣṇa carried Śrīdama on his back ¹⁴

Once again the cattle went astray in the thick forest, and surrounded by fire they bellowed in thirst and hunger . Kṛṣṇa and his playmates found it impossible to reach the spot . So Kṛṣṇa got upon a tree and called the cattle by names, and they responded . Asking his followers to shut their eyes, he swallowed the forest fire . When they opened their eyes, they found themselves in their homes ¹⁵

Kṛṣṇa filled Brindavana with Gāndharvan music and played at times on flute . Hid the clothes of Gopīs who observed *Katyāyana vrata* to get him as their husband, and returned them only when they saluted with their two hands over their heads as a penance for bathing naked during the period of a *vrata* . It was a severe day in summer when some Gopas approached him for food . Kṛṣṇa advised them to go to the neighbouring *yajñasala* and ask for food, singing the praises of Balarama and himself . The sacrificers were silent at their request . Kṛṣṇa asked them to repeat their request to ladies in his name . The ladies took four kinds of food and in spite of protest by their male relations, they came to have *darsan* of the Lord and placed before Him all the eatables . On Kṛṣṇa's advice they went back to complete the sacrifice, and assured them of their being accepted by their relations and the world . Their male relations

¹³Bha. X Chaps 15 and 16 V. V 7 (whole) ¹⁴Bha. X Chaps 17 and 18 ¹⁵Ib. X 19 1 13

regretted having missed a chance of meeting the Lord. Then food was distributed among his friends.¹⁶

Kṛṣṇa saw the Gopas worshipping Indra and as residents of hills and forests, he suggested worship of mountains and cows. When this was accepted, Indra sent a heavy downpour which was warded off by Kṛṣṇa, a boy of seven,¹⁷ holding up the Govardhana for a week. A visit from Indra and Surabhi who anointed him, Indra, of Goloka and gave him a new name Govinda. Rescued his father Nanda from Varuṇa region and took him with other Gopas to Brahma-hrada where the Vedas were praising Hari. Once when playing on a flute, the Gopis who were in the midst of household duties stopped them and came to where he was in spite of protest from their male relations. Kṛṣṇa advised them to go back to Vraja and be loyal to their husbands. They refused to return as their minds were fixed upon him and longed for *mokṣa*, and insisted they were his *dāsīs* and should be accepted. After some time he disappeared for their peace and redemption. They indulged in *gītam*, when the Lord appeared in their midst and shone like *Puruṣa* among *saktis*. After consoling them he engaged them in a *rasakṛidā*, and finding them wearied he engaged them in watersports and sports in the *upavana* on the river-bank. There was no carnal act of sin. The Lord who had no *bandha*, did all this in sport.¹⁸

Released Nanda from a reptile who turned out to be vidyādhara Sudarsana. One day Śaṅkhacuda a follower of Kamsā seized some ladies of Kṛṣṇa's party and ran away. They cried for succour. Kṛṣṇa and Rāma followed. He left the women behind and ran. Rāma took charge of the ladies while Kṛṣṇa pursued him, cut off his head and took the cūdāmanī which he presented to Rāma. Killed Arisṭa in the form of a bull who entered the Vraja and terrified the inmates.¹⁹

¹⁶ Bha X Chaps 21-23 ¹⁷ Ib X, Chaps 24-26, V₁ V 10
25-41 11 16-25 13 3-62 ¹⁸ Bhā X, Chaps 27-33, V₁ IV 12 12
¹⁹ Bhā X Chaps 34-36 V₁ V Chap 14

Killed Keśin who came to the Vraja in the guise of a horse and became Keśava, killed one Vyoma in the guise of a gopāla, seen milking cows with Rāma by Akrūra who came to Dvārakā at the instance of Kamsā, agreed readily to start for Mathurā at Akrūra's message With Akrūra, the two brothers arrived at Mathurā, and asked their friend to go home He requested them to visit his house to which they agreed only after vanquishing Kamsā Next day afternoon, the two brothers and their Gopa followers went round the city and the women from terraces enjoyed the sight of Kṛṣṇa and Rāma On the way he met a washerman and asked for good clothes On his refusal, he was killed, and all his clothes taken and distributed to his Gopas Then they met a garland-maker Sudāma who voluntarily offered flower-garlands Him he blessed and went Next he saw a hunch-back woman carrying unguents to Kamsā For the mere asking she offered the whole of it to them So Kṛṣṇa converted her to a handsome lady who invited him to her house This was agreed after finishing his work Then they went through the bazaar and were rewarded with betels, sandal, etc., by merchants Lastly they entered the place where the bow festival was held Kṛṣṇa broke it easily The guards who attacked them were put to death It was evening when they returned to the camp outside the city²⁰

On his way to the wrestlers' arena, Kṛṣṇa vanquished Kuvalayapīda with some effort Taking its tusks, entered the enclosure with Balarāma Accepted challenge from the wrestler Canūra The latter fell dead after fighting The same fate met Śala and Tośalaka Finding Kamsā ready to attack his relations, Kṛṣṇa overpowered him and killed him in a minute *condoled with the women of the* dead and set his parents free, consoled his parents for their troubles and was embraced by them in love Enthroned Ugrasena, as Yadus could not sit on the throne owing to a curse of Yayatī A reign of peace ushered in Mathurā²¹

²⁰ Bha X Chaps 37 42 V₁ V 16 7-16 23 Chaps 18 19

²¹ Bha X Chaps 43-44 and 46 1 19, V₁ V 9 8 33 Chap 20

Nanda and Gopas were sent back to Vraja with honours *Upanayanam* of Kṛṣṇa With Balarama Kṛṣṇa went to Sāṇḍipani and learnt all arts in 64 days Hearing that Sāṇḍipani's son was washed away by the sea at Prabhāsā, Kṛṣṇa went to the spot and was told by the seagod that an Asura Pañcajana carried him off Then he went to Yama's abode, and recovering his son, handed him over to the *guru* as *gurudakṣiṇa* and came home Requested Uddhava to go to Vraja with a message from him to Nanda and Gopas that he would be visiting them shortly As promised he went to Sairandhri's house with Uddhava It was decorated according to rules of Kāmaśāstra, and after a brief stay, left it for Akrura's with Uddhava and Rāma Akrūra extended a royal welcome Kṛṣṇa praised him as their *guru* and requested him to go to Hāstinapur and find out the position of the Pandavas Returned to their residence²² Kṛṣṇa heard of the siege of Mathura by Jarasandha and was devising a plan of attack when two chariots descended from heaven fully armoured Also *Sudarsana*, his *cakra* and other weapons came down to him and to Rāma Rāma took a chariot and the *hala* (plough) but was considered by Jarasandha as a boy and not his equal Kṛṣṇa made defence arrangements at the four gates and went out in his chariot of Garuda ensign by the northern gate to where Caitya and Māgadha were Caitya's challenge and death, prevented Rāma from fettering Jarasandha, and entered the city in victory and gave the spoils of war to Ugrasena, their king Second and third defence of Mathurā Prevented Kumbhānda and Kupakarna from using *maya* in war by the application of *īryānastra* Honoured after victory by the *Sabhā* of the Yadus²³

He next desired to see Gomanta and the hill fortress Left with Rāma towards the south crossing the Yamunā, and many towns and villages Saw on the way Paraśurāma engaged in austere *tapas* and bowed to him Parasurama

²² Bha X 45 20 49 Chaps 46-48 Vi. V 25 19 31 ²³ Bha X, Chaps 50-52 (v)
P 56

suggested killing Śrgālavāsudeva, a wicked chieftain of Karavīrapura at the foot of the Gomanta. When they reached the place, Śrgālavāsudeva offered fight, and his head was cut off by Kṛṣṇa. Welcomed by the citizens of Karavīrapura, they spent there four months after sending the spoils of war to Mathurā. Got up the hill Gomanta where Garuda met Kṛṣṇa and placing his crown on his head, left. Reached Mathurā with a large army. Finding Yavana besieging the city and Jarāsandha leading the eighteenth expedition,, Kṛṣṇa in consultation with Rāma resolved to build a fortress of 12 yojanas in the sea to place their kith and kin in security. So a city was built according to Vāstu śāstra to which Indra sent Sudharmā and Parijāta. Varuna supplied horses and Kubera the eight Nidhis. It became a Yādava settlement. Attacked by (Kāla) Yavana, Kṛṣṇa unarmed fled to the cave where Mucukunda was asleep. Here Yavana was burnt to ashes by Mucukunda's energy. Mucukunda's surprise to see Kṛṣṇa and his prayer for salvation. Kṛṣṇa spoke of his future birth as Brahmana and final salvation.²⁴

Kṛṣṇa returned to Ugrasena at Mathurā, raised the siege of Yavana troops and went to Dvārakā with his plunder. On the way Jarāsandha's army in *makara vyūha* attacked him but was broken by throwing a huge tree. Returned to Dvārakā with spoils of war left by Yavanas. Jarasandha's attack again when Rāma and Kṛṣṇa fled to the Gomanta whose topcrest was burnt, while Jarāsandha thought they were dead they reached Dvārakā safe.²⁵ Sent Kṛtavarna to ascertain from Hāstināpura whether Pāndavas had defeated Drupada. Married Rukmīṇī by the *Raksasa* form of marriage, defeating Jarāsandha and others of the Caidya party in battle. Received with due honours the Brāhmana messenger from Rukmīṇī and promised to do the needful. With the Brāhmana and Rāma, Kṛṣṇa drove from Anartas to Vīdarbhas in a night. Was honoured by Bhīṣmaka and allotted separate residence outside his capital. Ladies of

²⁴ Ib X Chap 53 (v) and 50-51 V; V Chaps 22-3 ²⁵ Bha X Chap 52, V; V, 24 1-7

Kunḍina said that Kṛṣṇa was suitable to Rukmiṇī. Seeing Rukmiṇī returning from the Devī temple, he took her in his chariot in the midst of other kings and drove fast. Jarā-sandha and others pursued but soon returned with disappointment. Rukmi's resolve to kill Kṛṣṇa and then enter Kundina. When he offered battle and was about to be killed, Rukmiṇī appealed to the Lord to save her brother. At this he was tied to the chariot with his hair and moustache shaved. Advised by Rāma that punishment of Rukmi was not in order. Married Rukmiṇī according to Śāstras amidst festivities in Dvārakā. Owing to Śiva's grace, got sacred sons of whom one was Pradyumna by Rukmiṇī, being Kāma in a previous birth. Killed Sambara who stole the baby. Saw the lost Pradyumna and his wife Rati in his residence, and hearing their account from Nārada, embraced the couple. Present at Pradyumna's marriage.²⁶

Requested Satrajita to give the Syamantaka gem for their king but he refused. Suspected by Satrajita to be responsible for his brother Prasena's disappearance in the forest, recovered the jewel from Jāmbavan after fighting for 28 days, and got also his daughter Jāmbavatī in marriage. The jewel was returned to Satrajita in the public assembly. Married Satrajita's daughter Satyabhāmā, and when the jewel was offered it was returned. Went with Rāma to the Kurus after the rumoured death of the Pāṇḍavas and Kuntī, met the Pāṇḍavas at Pāñcāla city in the guise of Brāhmanas, killed Śatadhanvan, the murderer of his father-in-law Satrajita. Sent for Akrūra and asked him to exhibit Syamantaka in his possession, and returned it to him afterwards.²⁷

Kṛṣṇa once went to Hāstināpura to see the Pāṇḍavas and was heartily welcomed. Paid respects to Yudhiṣṭhira and Bhīma, embraced Arjuna and received respects from Nakula and Sahadeva. Kuntī welcomed him also. When he was spending that winter there, he went to the forest

²⁶ Bhā. X. Chaps. 53-55, V. V. 26. 2-11. Chap. 27, 28. 2-8.

²⁷ Bhā. X. Chaps. 56-57, Br. III. 7. 301, 36. 15 and 21, 68-28, 71. 46-96, M. 45. 34, V. IV. 13. 64-98, 142-157.

with Arjuna for hunting and there met an accomplished lady when Arjuna addressed Hearing that she was the daughter of the Sun waiting to marry Kṛṣṇa, the latter took her home In the meantime Kṛṣṇa asked Viśvakarmā to build a city for the Pāṇḍavas Acting as Arjuna's charioteer, he caused the Khāṇḍava forest to be given over to fire Returned to Dvārakā and married Kalindī, Sun's daughter Then he married Mitravindā of Avantī, an aunt's daughter Received Satyā, daughter of Nagnajit of Ayodhyā by curbing the ferocity of seven bulls, with a large dowry of chariots, elephants and treasure Jealous kings were driven away by Arjuna Married another aunt's daughter Bhadrā Took Lakṣmanā, daughter of the Madra king and thousands of maidens from Naraka's harem²⁸

Indra came one day to Dvārakā and reported to Kṛṣṇa the mischief done to him by Naraka Entering Prāgyyotisa, Kṛṣṇa pulled down ramparts and walls and cut off Mura's five heads His seven sons attacked him led by Pāṭha in vain Naraka also attacked and had his head cut off Kṛṣṇa entered the city welcomed by its people, saw Maniparvata of Indra and the umbrella of Varuna and gave them back to them Earth, mother of Naraka came before Kṛṣṇa and handed over the kundalas of Aditi, informing him that Naraka was her son by the touch of Hari in Varāha form Then he entered the harem of the Asura and sent away 16000 (some 16100) maidens to Dvārakā and then he married, after distributing the spoils of war among his fellow companions²⁹ Had by his wives 18000 sons

With Satyabhāmā he visited Indra's abode and after giving the kundalas to Aditi, he came back with Pārjātā against Indra's will, because his queen wanted it He enjoyed the company of all his wives, taking a separate form for each wife Indra's attack on Kṛṣṇa with gods like Varuna, Vayu, etc., for taking away Pārjātā Their defeat and Indra's apology Kṛṣṇa consoled him Welcomed back in Dvārakā³⁰

²⁸ Bha. X. Chap 58 ²⁹ Bha. X. Chap 59 V₁ V ■ 13-35
31 14-20 ³⁰ Bha. X. 59 22-45, Chap. 65 (v) to 67 (v), V₁ V
Chap 30, 31 1-10

Love quarrel with his consort Rukmini described Once when Kṛṣṇa was sitting at leisure, Rukmini who was nearby fanned him Kṛṣṇa indulged in fun and asked her how she chose a poor fellow like him leaving princes of equal status with her, and added that he was willing to let her go and marry a powerful Kṣatriya prince This put out poor Rukmini who wept bitterly, speaking words showing her unflinching loyalty to him Noticing her sincerity Kṛṣṇa consoled her that he simply cut a joke He said that she knew him to be Hari to whom Rājarsis like Anga, Nahusa and Gaya had dedicated their lives leaving their kingdoms, and that Brahmā and Śiva sang his praises Kṛṣṇa assured her of his loyalty to her In this way he led a household life just like an ordinary mortal Each one of his eight chief queens gave birth to ten sons, and each thought that Kṛṣṇa was only living with her, as there was a Kṛṣṇa by the side of each lady including the 16000 of Naraka's harem He played with them blindman's buff, exchanging betels, scents, etc The chief queens were Rukmini, Satyabhāmā, Jāmbavati, Satyā, Kāṇḍī, Mādri, Mitravindā, and Bhadrā Attended Aniruddha's marriage with Rocanā at Bhojakata Heard from Nārada of Aniruddha's imprisonment by Bāna of 1000 arms and besieged Śonitapura Defeated Śiva who came on Bānā's behalf and at Śiva's request, let Bāna go with his four arms remaining Returned to Dvārakā with Aniruddha and Usā³¹

Heard from a Brāhmaṇa of the externment of Pāṇḍavas to the forest, and riding on a chariot with Satyabhāmā, met them and consoled them, came back with Subhadrā and Abhimanyu Heard a report of a huge lizard in a well, and lifting it up, he found it to be a divinity who revealed himself as king Nrga and who went to heaven Taught the citizens of Dvāraka on the invisibility of Brāhmanas' property³²

³¹ Bhā X. Chaps 60-63, V: IV 15-30-4, V 33 12-53 ³² Bhā X. Chap 81

Kṛṣṇa heard of Paundraka's invasion of Dvārakā in his absence. Had a message from him either to give up the title of Vāsudeva or offer battle. Ugrasena and others laughed at this. Kṛṣṇa went to Kāśī and had the heads of Paundraka and his ally cut off and their army destroyed. Kṛṣṇa's return to Dvāraka. An *ābhicāra* Agni was sent by Paundraka's son through the grace of Śiva but was vanquished by Hari's *cakra*. By his *yoga* power Kṛṣṇa appeared at the mansions of each of his 16000 wives, engaged in a normal domestic life. When Nārada entered every house, he saw the same Kṛṣṇa in each, got up early in the morning and meditated on Brahman; gave cows, etc., to the Brāhmanas, saw first ghee, then mirror, cows, gods, etc. Heard from a messenger of the difficulties of kings imprisoned by Jarāsandha. Advised by Uddhava to vanquish Jarāsandha with the aid of Bhīma at Yudhiṣṭhira's *Rājasūya*. Kṛṣṇa's route to Hāstināpura where he was received by the Pāṇdavas. Draupadī welcomed his wives and, these were put up comfortably. Hearing Jarāsandha still unconquered, Kṛṣṇa with Bhīma and Arjuna went to Girivraja in Brāhmanas' disguise and asked for meals. They then threw off their disguise and called him to battle in which Bhīma won. After releasing prisoners, Kṛṣṇa enthroned Sahadeva, son of Jarāsandha³³. The kings thus released after the fall of Jarāsandha were 20800, praised the Lord and requested that they might ever remember Him. Kṛṣṇa asked them to go back to their places and assume charge of governments by ruling righteously. Sahadeva arranged their bath, dress and meals, after which they left for where Yudhiṣṭhira and his family were. Received the first honour in the *Rājasūya* of Yudhiṣṭhira when Śisupāla protested in a vilifying speech. His head was cut off. Lived in Hāstināpura for some months at the request of Yudhiṣṭhira and others. Attended to *arghya* and *pādyā* for Brāhmanas in the *Rājasūya*. Welcomed Nārada who informed him of the necessity of vanquishing Śālva. Left for Dvārakā hearing of its blockade by Śālva.

³³Ib. X. Chaps 67-73, M 47, 14, V 31 4-28

who applied illusory powers Kṛṣṇa broke his car and killed him

Kṛṣṇa went as an ambassador of the Pāṇḍavas to Duryodhana. He was sought to be made prisoner in vain, came back determined to declare war. In the war served as Arjuna's charioteer, and after the war Kṛṣṇa condoled with Dhṛtarāṣṭra and after anointing Yudhiṣṭhira, returned to Dvārakā.

One day there came Kucaḷa, a Brāhmana classmate of Kṛṣṇa, a poor man with many children. Induced by his wife he visited Kṛṣṇa who welcomed him with Rukmiṇi, indulged in talks of old school days, partook of the *prthuka* rice which Kucaḷa's wife had sent, and sent him away after keeping him for a night³⁴.

Left for Syamantapañcaka for solar eclipse, met Gopis there and taught them the nature of the Absolute. Sages waited on him and praised his glory. His joy at Vasudeva's sacrifice. Honoured Nanda. Praised by his father, Kṛṣṇa replied that Ātma is only one. At the request of Devakī to get back all her sons killed by Kamsā, Kṛṣṇa entered Sūtalama and with leave of Bālī, took them to his mother who embraced them in affection. These children who were degraded gods gained their old form and went to heaven³⁵.

Subhadrā was his sister, and Arjuna carried her off with his knowledge and against the wish of Balarāma. He went with sages to Mithilā where was his Brāhmana devotee Śrutadeva. The latter and the king Maithilī welcomed him and requested him to stay. Kṛṣṇa did not like to disoblige them and so stayed in both houses taking two different forms, thus purifying Nimi line, and pleasing Śrutadeva³⁶.

Performed *Aśvamedha* sacrifice in the course of which he had to go to Vaikuntha with Arjuna to recover the lost children of a Dvārakā Brāhmana who preferred a complaint. After return with the lost boy, he had his *avabhṛta* cele-

³⁴Bha X Chaps 76-78, 81 1-13

³⁵Ib X Chaps 82-85

³⁶Ib X Chap 86

brated in the Yamunā Then he continued his righteous rule and spent a good time in Dvārakā enjoying pleasures with his chosen wives³⁷

His service to the world was to kill Daityas and relieve the burden of the Earth Resolved to destroy the Yadu race and reach his eternal abode, approved of the curse of the sages against the Yadu race Brahmā and other gods visited him, appealing to him to go back to Vaikuntha He agreed Uddhava expressed a wish to follow him but was advised by Kṛṣṇa to lead a righteous life Incidentally Kṛṣṇa narrated to him the conversation of a certain Avadhuta and Yadu Insisting on *yama* and *niyama*, and duties incumbent on *varna* and *asrama* Then he described who was said to be in bondage, who was a free man and a righteous person, and he also explained the need and importance of *Satsanga* He proceeded to instruct Uddhava on the nature of the *gunas*, and their causes, laying emphasis on *satva guna* Then he explained *Bhakti*, *Dhyana*, *siddhis* and their nature He afterwards narrated the *Vibhūti*s of Hari, described the dharmas of *varna* and *asrama*, explained what was *jñāna* and *vi-jñāna*, giving a list of duties to be observed by all He further instructed on the three *yogas*—*jñāna*, *karma* and *bhakti*, on the Vedas and on the principles of *Sankhya* and *Sankhyavidhi* He then narrated the story of an Avanti Brahmana who turned out ascetic after being a miser He enumerated the different characteristics of the three *gunas* and the evil effects of bad association, recapitulating *kriya-yoga*, *jñāna yoga* and *bhakti yoga* Lastly Uddhava was advised to go to Badarī³⁸

Advised his relations to go to Prabhasa, and there deluded by him, they fought among themselves and died Balarama also met his death Kṛṣṇa heard this while sitting under a *pippala* tree A hunter Jarā by name aimed his shaft at his foot little thinking that it was the Lord Coming to know that it was Kṛṣṇa he regretted much Kṛṣṇa consoled him and permitted him to go to Heaven

³⁷ Ib X Chaps 88-90

³⁸ Ib XI XI Chaps 1-23

Kṛṣṇa addressed his charioteer Dāmaka to go to Dvārakā, and advise the people there to leave for Hastinapura with Arjuna. Invited by gods Kṛṣṇa entered his *dhāma*, while his wives entered fire³⁹. It was the first day of Kali yuga^{39a}. Resides in Satalam, the *mantra* sacred to,⁴⁰ as Puruṣa with Lakṣmī as prakṛti, the sacred Hari⁴¹.

One of the five Vamśavīras⁴². After his great Decease Arjuna felt himself powerless even against Ābhīras,⁴³ helped Arjuna to overcome the arrow Brahmasīras of Asvatthāma advised him to accept Draupadī's plea to release him and to treat him as a *brahmabandhu*. Went with Draupadī and party to attend the funeral rites of her sons, on the Ganges, anointed Yudhiṣṭhira on the throne.

When he was about to leave for Dvārakā, Uttarā ran to him for help to the child in her womb against a burning missile. This was granted. Kuntī's praise of. Followed Yudhiṣṭhira to see the dying Bhīṣma who welcomed and praised him. Painful leave-takings. Praise by women of Hastināpura. Escorted by Yudhiṣṭhira's army and passing through many lands reached Dvarakā. Blew his conch as a sign of his arrival. Welcome in the city. Paid his respects to the wives of his father and enjoyed the company of his 16108 wives⁴⁴. His feet marked with *Padma*, *Vajra*, *Ankusa* and *Dhvaja*⁴⁵.

An able charioteer, councillor, friend, ambassador, soldier and protector of devotees.

Remembered by Śiva, called with Rādhā on the Lord and Pārvatī and spoke to the latter on the greatness of Vināyaka with whom he renewed his friendship. Praised Parasurāma's heroism no difference between Kṛṣṇa and Śiva⁴⁶. Married three daughters of Bhangakāra and Vrata-

³⁹ Ib XI Chaps 30 31 V₁ V 37 1 4 47 75 ⁴⁰ Br II 20
21 III 34 9 and 34 36 114 and 48 41 8 71 196 7 ⁴¹ Ib IV
II 30 8 28 9 48 55 29 126 39 59 40 8 ⁴² Ib III 72 1 ⁴³ V₁
V 38 47 51 VI 8 3 9 ⁴⁴ Bha I Chaps 7 12 ⁴⁵ Ib I 16
17 and 34 ⁴⁶ Br III 42 18 55, 43 12 24 44 29, 71, 36 and 85
P 57

vati, also Mahādeva, a contemporary of Hīranyakaśipu,⁴⁷ Mahātmya of, in the Brahmavaivarta, prayed to by Aditi⁴⁸ on the very day he left this earth, Kaliyuga began⁴⁹ a Vṛṣṇi,⁵⁰ worship of, before gifts⁵¹ When Kṛṣṇa was born 16000 goddesses and 14 ganas of Apsaras were reborn in the world to serve the Lord in his quest⁵²

⁴⁷ M 45 20-21, 47 1 and 35 ⁴⁸ M 53 34-5 60 4
245 33 6 250 46 ⁴⁹ M 273 49, V₁ IV 24 111-3 ⁵⁰ M. 45
10 ⁵¹ M 181 17, 245 62 246 20 36 44, 248 44 274 15 ⁵² Va
96 232 ff

Kṛṣṇa (II) (davaipayana)—Vyāsa (s v) of the current dvapara, the son of Paraśara and Satyavati (Kālī, Va P) a muni,¹ wife Arani and son Śuka, author of the *Purana Śāstra*,² father of Dhṛtarāstra, Vīdura and Pāṇdu by the widows of Vicitravīrya and their female servant Another wife Pivari, by whom he got five sons and one daughter³ Divided the Vedas into four parts an avatar of Nārāyaṇa, the compiler of the *Mahabharata*

¹ Bha I 4 3 and 32, IX 22 21 XII 4 40, 6 35 V₅ 1
10 23 226, 70 54 V₁ III 3 19 ² Br III 8 92, IV 4 50
³ M 50 46 185 30 Va 99 241 V₁ IV 20 38, VI 2 32
⁴ V₁ III 4 3 10

Kṛṣṇa (III)—a son of Havirdhana and Havirdhāni

Bha IV 24 8, Br II 37 24 Va 63 23, V₁ I 14 2

Kṛṣṇa (IV)—a brother of the Andhra servant Balin (Balpuccaka V₁ P) who killed his master Kāṇva Suśarman and usurped the throne After him, his brother Kṛṣṇa became king His son was Śrī Śāntakarna,¹ who ruled for 18 years²

¹ Bha XII 1 23, Br III 74 162, V₁ IV 44-5 ² M
273 3

Kṛṣṇa (v)—a name of Arjuna

Bhā XII, 11 25

Kṛṣṇa (vi)—a name of Brahmā

Br II 34 7

Kṛṣṇa (vii)—a pupil of Sumantu of Atharva Veda
fame

Br II 35 100

Kṛṣṇa (viii)—a son of Dullola

Br III 7 443

Kṛṣṇa (ix)—a son of Suka and Pīvari

Br III 8 93, 10 81, M 15 100 Va 70 85, 73, 30, 62

Kṛṣṇa (x)—an Andhaka

Br III 71 143 M 44 101

Kṛṣṇa (xi)—the asura of second tala, the Sūtala

Va 50 21

Kṛṣṇa (xii)—an adopted son of Asamaujasa

Vā 96 141

Kṛṣṇa (xiii)—a name of Vyāsa

V₁ V 38 52

Kṛṣṇa (xiv)—(Mt) a kulaparvata of the Ketumāla,
residence of Gandharvas

Va 38 49, 39 59, 42 52 44 4

Kṛṣṇa (xv)—a Mt to the west of the Śītoda lake

Va 36 28, 38 49

Kṛṣṇa (xvi)—a hell, illegal intercourse, trespass on others' lands and living on magic are offences leading to this hell

Vi. II 6 3 and 25

Kṛṣṇas (i)—a class of gods, a Parāśara clan

Br III 8 95, 10 109, Va 70 87

Kṛṣṇas (ii)—the Śūdra caste of Śālmajīvīpa

Vi II 4 30

Kṛṣṇakālpa—of Kṛṣṇa colour, Śiva, Kalarupa and Aghora

Va 23 74 76

Kṛṣṇagiri—a Mt in Bhāratavarṣa

Br II 16 22, Va 45 91

Kṛṣṇatīrtham—sacred to Pitrs

M. 22 38

Kṛṣṇatoṣa—a R of the Bhadra country

Va. 43 28

Kṛṣṇapakṣa (i)—the day for the Pitrs

Va. 52 37, 57 9, 83 80

Kṛṣṇapakṣa (ii)—a *saṅkṛti*

Br IV 32 15

Kṛṣṇapremamṛtam—the mantra sacred to Kṛṣṇa (s v) given by Śeṣa in the midst of seers, consisting of 108 names—also *Kṛṣṇamṛtam* It gave Paraśurama the final success

Br III 34. 50 and III 36 10 43, 54 59, 37 10

Kṛṣṇabhauma—a caste in Tatvalam.

Br II 20 13 and 20

Kṛṣṇabhaumas—a Janapada of the Bhadra.

Va 43 23

Kṛṣṇamantram—as a shield against all dangers, combined with *Vaiṣṇavatejas* and *Siva-Sakti*.

Br III. 31 37-8

Kṛṣṇalāni—a measure of weight mentioned in Vedic literature

M 227 9, 81, 93 152

Kṛṣṇavarna—another name for the Śūdra caste

Br III 15 44

Kṛṣṇavena(1)—R A mahānadi from the Sahya hills—sacred to Pitrs, personified as a wife of Havyavāhana fire ²

¹ Br II 12 14, 16 34, M 51 13 Vā 108 81, Vī II 3 12
² M 22 46, 114 29, 163 61, Vā 29 13

Kṛṣṇavratam—in honour of Viṣṇu, leads to his abode, consists of the gift of a gold *cakra*

M 101 58

Kṛṣṇsutra—a hell—perhaps *Kālasūtra*.

Br IV 2 150, Vā 101 149

Kṛṣṇā (1)—a name of Draupadī

Bhā I 7 14

Kṛṣṇā (11)—a name of Yogamāyā.

Bha X. 2 12

Kṛṣṇa (iii)—a name of Yamunā

Bhā X. 32 12

Kṛṣṇa (iv)—a daughter of Khasa

Va 69 170

Kṛṣṇā (v)—a R of the Sahya hills of the Dakṣināpatha

Vā 45 104

Kṛṣṇāṅgana—*sabhā* of Virupākṣa on the 4th inner slope of Meru, the lord of the s w direction

Vā 34 87

Kṛṣṇaṅgamanipurījakas—a Janapada of the Ketumāla

Va 44 10

Kṛṣṇāṅgam—as clothing of tapasvins, used for ritual purposes, a good article for gift¹. Also used by religious students as when Keśidhvaja had it when he visited Khāṇḍikya for instruction²

¹ M. 47 89, 82 3, 204 11, 206 1-41, 245 85, 279 5 Va 25 34 and 81, 30 221, 74 4, 99 410, Vi I 11 31 ² Vi Vi 6 20 and 22

Kṛṣṇapadas(c)—a Janapada of the Ketumāla

Va. 44. 11

Kṛṣṇā-venyā—a R in Bhāratavarṣa (*Kṛṣṇaveni-Br P*)

Bhā V 19 18

Kṛṣṇaṣṭamī—a vrata, a special prayer to Śankara on the 8th dy of the dark half of every month, other details follow¹ the aṣṭamī day on which Kṛṣṇa was born²

¹ M 56 1 11 ² Vi. V 1 78

Kekaya (i)—a son of Sibi after whom the kingdom came to be called

Br III 74 23, M 49 19-20, Vā 99 23 4 VI IV 19 10

Kekaya (ii)—Its king married Srutakirti, sister of Vasudeva,¹ went to Śyamantapañcaka for solar eclipse²

¹ Vā IV. 14 41 ² Bhā X. 52. 11

Kekayas (c)—people of Kekaya, a northern kingdom enlisted by Jarāsandha against the Yadus. Their princes were stationed on the North during the siege of Gomanta.¹ But they became allies of Kṛṣṇa and took part in the marriage festivities of Rukmini.² Heard of Kṛṣṇa going to Mithilā, welcomed him and met him with presents.³ Followed Bhīmasena in his *digvijaya*,⁴ rose against Śiśupāla.⁵ Took part in Yudhiṣṭhira's *Rājasūya*.⁶ In the Mahābhārata war, five princes of Kekaya joined the Pāṇḍavas against the Kurus.⁷ A Janapada.⁸ Migration of Yadus to.⁹

¹ Bhā X [50(V)3] 52 11 [14] Br II 16 49 ² Bhā X. 54 53 ³ Ib X 56 20 71 29 ⁴ Ib X 72 13 ⁵ Ib X 74 41
⁶ Ib X. 75 12 ⁷ Ib X 78 [95(V)12] 81 55 ⁸ Vā 45 117
⁹ Bhā XI 2 3

Kekaras—the kingdom of

M. 121 83

Ketana—a charioteer of Viśukra killed by Śyāmalā

Br IV 28 104

Ketari—a mind-born mother

M 179 18

Ketara—a disciple of Rathitara (s v)

Vā 60 60

Ketu (i)—a son of R̥ṣabha.

Bhā. V 4 10

Ketu (ii)—one of the 100 sons of Vipracitta and Simhikā besides Rāhu (s v)

Bha V 23 7, VI 6 37

Ketu (iii)—a son of Tamasa Manu

Bha VIII 1 27

Ketu (iv)—a planet with a chariot of 8 horses, all green,¹ in size one-fourth less than Brhaspati² Dhūmaketu, the first among the Ketu³

¹Br II 23 90 24 136 and 39 M 93 10 127 11 Va 52
82 111 5 Vi II 12 23 ²M 128 64 ³Va 53 111

Ketu (v)—a son of Danu

M 6 18

Ketu (vi)—the second son of Druhyu

M 48 6

Ketu (vii)—one of the *Pranahitas* of the king

Va 57 69

Ketumat (i)—a son of Ambarisa

Bha IX 6 1

Ketumat (ii)—the son of Dhanvantari and father of Bhumaratha

Bha. IX 17 5 Br III 67 25 Va 92 23 Vi IV 8 11

Ketumat (iii)—(Rajasa-Va P) a Lokapāla of loka-loka,¹ son of Rājasa (Br P) and Markandeyi and overlord of the west.²

¹Br II 11 43 21 157 36 31 III 8 19 Va 50 206 Vi
II 8 83 ²M 8 10 124 95 Va 28 37

Ketumat (iv)—any yakṣa, a son of Puṇyajani and Manubhadra.

Br. II 7. 125, Vā 62. 28, 69. 156

Ketumat (v)—the son of Kṣema, and father of Suketu.

Br. III 67 74

Ketumat (vi)—a son of Sūtāra, the lord of second dvāpara.

Vā 23 121

Ketumat (vii)—king of the western region

Vā. 70 17, V. I 22. 13

Ketumāla (i)—a son of Āgnidhra, and Pūrvacitti,¹ Lord of Gandhamādana varṣa²

¹Bha V 2 19, Vā 33 40, V. II 1 17 ²Br. II 14 47 and 52, Vā 33 45 V. II 1 23

Ketumāla (ii)—a continent bounded on one side by Mālyavat, and traversed by the stream Cakṣus Viṣṇu reveals himself here as Kāmadeva when Lakṣmī praises his glory¹ Conquered by Parikṣit² Adjacent to Meru and noted for paṇasa tree;³ of Mlecchas,⁴ mālā, thrown by Indra during the churning of the ocean, struck on a tree there and hence the name, description of,⁵ Viṣṇu in the form of Varāha⁶

¹Bha V 16 10, 17 7, 18 15-23, M 83 33, 113 44, 49-50, V. II 2 24 ²Bha I 16 13 ³Br. II 15 50-4, Vā. 34. 57
⁴Vā 42 47 ⁵Vā 35 36-40, 41 85, 43 1-4, 44 1-25 ⁶V. II 2 50

Ketumālī—a son of Dārūka and an avatar of the Lord.

Vā 22 196

Keturāt—a Mahāvrkṣa of the Mandara hill with scented leaves and flowers.

Vā. 35, 20-2, 44.

Keturūpa—a son of Tāmasa Manu.

V. III. 1. 19.

Ketuvīrya—a Dānava: a son of Danu.

Br. III. 6. 6; M. 6. 18.

Ketuvrkṣa—a tree.

Vā. 35, 44.

Ketuśrngā—a son of Bhrgu, an avatār of the Lord.

Vā. 23. 149.

Kedāra (I)—a *ksetram* in which Vrkā performed *tapas* to Siva; a *tīrtham* sacred to Pitr̥s and the goddess Mārgadāyini.

Bhā. X. 88. 17, M. 13. 30; 22. 11, 181. 29

Kedāra (II)—one of the forms of Brahmā in the Gayā stone.

Va. 106. 56, 111. 72.

Kerala (I)—a son of Āṇḍira, after whom came the Keraladeśa.

Br. III. 74. 6, M. 48. 5

Kerala (II)—one of the four sons of Janāpīḍa; with him kingdom of Kerala came into being

Vā. 99. 6.

Keralas (c) (i)—of the Dakṣināpatha,¹ visited by Balarāma, king of, went to Syamantapañcaka for solar eclipse,² people of, enlisted by Jarāsandha against the Yadus³

¹Br II 16 56, M 114 46, Vā 45 124, 47 52 ²Bhā X 79 19, 82 13 ³Ib X [50(v)2]

Keralas (ii)—Pravara sages

M 199 17

Keli—a son of Brahmadhāna

Br III 7 98

Kevala (i)—the son of Nara (Candra-Vṛ P.) and father of Bandhumat

Bhā IX 2 30, Br III 8 36, 61 9, Vā 86 14, Vṛ IV 1 42-3

Kevala (ii)a deva (Ajita)

Br II 13 94, Vā 31 7

Kevala (iii)—a pupil of Yājñavalkya

Br II 35 29

Kevala (iv)—the son of Suvrddhi and father of Sudhṛti

Vṛ IV 1 38-9

Keśari—(Ramya) (s v) a Mt in Śākadvīpam

Vā 49 81

Keśava—is Kṛṣṇa,¹ a resident of Prayāga, to be prayed, when there is bad omen²

¹Br III 42 19, 71 221, IV 34 76, M 16 1, 17 30, 22 9, III 8, 150 221, 178 14 and 36, 187 26 245 38 ²M 243 13

Keśava (ii)—same as Vibhrāja hill

M 122 17-18

Keśava (iii)—a *tīrtham* in Benares.

M. 185. 68.

Keśi—an Asura.

VI. V. 29. 4.

Keśidhvaja—son of Kṛtadhvaja and skilled in devotion; banished in hostility Khāṇḍikya from his kingdom; once a tiger slew his milch cow; to find out the *prāyaścitta* he went to consult Kaśeru who sent him to Sunaka and he commended the name of Khāṇḍikya. So he went to the forest clad in deer-skin like a religious student and demanded the form of penance. Khāṇḍikya thought at first that he had come there to kill him, took up his bow, but laid it aside; instruction was received and the penance was over. Keśi felt that some fee was due to Khāṇḍikya and once more called on him; though his councillors advised him to take back the kingdom, his mind hankering after the other world; he requested for his fee for his instruction on the doctrine of soul; after imparting instruction on *yoga* to Khāṇḍikya retired to a life of peace and attained liberation; father of Bhānumat.

Bhā. IX. 13. 20-21. VI. VI. 6. 5-50; 7. 101-06.

Keśin (i)—a son of Vasudeva and Kausalya; the family of.

Bhā. IX. 24. 48.

Keśin (ii)—an asura friend of Kamsā. Set up by him, Keśin appeared in Vraja as a huge horse and attacked Kṛṣṇa with his feet. Being thrown off by Kṛṣṇa, he fell at a distance. Recovering his consciousness, he once again attacked Kṛṣṇa when the latter thrust his arm into his mouth until he was suffocated to death.

Bhā. X. 2. 1; 26. 29; 37. 1-3, 25; 43. 25; II. 734; VI. 98. 100. VI. V. 1. 24, 4. 1-2; 12. 21.

Keśin (III)—a Dānava king,¹ defeated and slain by Purūravas when he was forcibly taking away Citralekhā and Urvaśī. The latter was handed over to Indra.²

¹ Br IV 29 124 ² M 24 12, 23-5

Keśinī (I)—the mother of Rāvana

Bha VII 1 43

Keśinī (II)—a queen of Sagara and mother of Asamañjasa, a vamsākarta by Aurva's grace, the daughter of Vidarbha king

Bha IX 8 15 Br III 49 2 and 59, 51 37, 68 154, Va 88 155-160, Vi IV 4 1-5

Keśinī (III)—a daughter of Khaśā, and Rāksasi Vanquished by Kṛṣṇa

Br III 7 139 73 100 Va 69 170

Keśinī (IV)—the wife of Suhotra, and mother of Janhu

Br III 66 25

Keśinī (V)—one of the queens of Ajamidha

M 49 44 Va 99 167

Keśinī (VI)—a mind-born mother

M 179 23

Keśinyas—Yakṣa-rāksasas from Yakṣa Kampana

Va 69 177

Keśanādi—a class of Piśācas

Br III 7 380

Kesara—the Mt. from whose summits the Sitā descends.

Bhā. V. 17. 6.

Kesaradroni—between hills Kumuda and Añjana; Viṣṇu's temple located at.

Vā. 38. 45-8.

Kesari (i)—an Asura in a city in in Rasātalam (VI tala or Śūtala-Vā. P.).

Br. II. 20 39, Va. 50. 38

Kesari (ii)—wife Añjana, whom Vāyu loved and gave birth to Hanumān.

Br. III. 7 223

Kesari (iii)—a Mt. of Śākadvīpa, having all medicinal herbs.

Br. II. 19 90; Vi. II. 4. 62

Kaikaya—the husband of Śrutakīrti.

Br. III. 71. 157

Kaikayas—Five in number born of Dhr̥ṣṭaketu and Śrutakīrti. Its king was vanquished by Kṛṣṇa. See *Kekayas*

Bhā. IX. 24 38, II. 7. 35

Kaikarasapas—Kaśyapa gotrakaras.

M. 199 7

Kaikasī—Daughter of Mālin. Mother of Rāvana and others.¹ *Kekasī* (*Rāmāyana*) one of the four wives of Viśravas, and mother of three sons, Rāvana, Kumbhakarna and Vibhiṣana and a daughter Śūrpanakhā.²

¹ Br. III. 8. 40 and 47 ² Va. 70 34, 41.

Kaikeya—a son of Śibi. His ten daughters were queens of Satrājit

Bhā IX 23 3, M 45 19

Kaikeyas—a tribe

M 114 42

Kaikeyī—surname of Bhadrā, a wife of Kṛṣṇa

Bhā X 57, 56

Kamkula—the Yavanas, not duly crowned kings, rule after the Mauryas, chief among them was Vindhyaśakti, nine kings rule for 106 years

V₁ IV 24 55-56

Kaṭabha (I)—an Asura (Dāitya-Vā P) slain by Hari,¹ born with Madhu, representing the qualities of *Tamas* and *Rajas*²

¹Bhā III. 24 18, VI. 12 1, X. 40 17, Va 25 30, 54
²M 170 1, 178 6-18

Kaṭabha (II)—an Asura slain by Durgā

Br II 37 2, IV 29 75

Kairāta (I)—a pravara sage

M 199 16

Kairāta (II)—a kingdom noted for horses Here Mūka was vanquished by Arjuna

Br III 5 36, IV 16 18

Kairāta—ārṣeya-pravara (Angiras).

M 196 7

Kailāpura—sacred to Lahtā.

Br IV 44 97.

Kailāsa (*śikhara*)—the abode of Śiva seated on a banyan tree and of Yaksas, full of different plants, trees and flowers, birds and beasts Here are the city of Alakā, and the forest Saugandhika¹ It is located on the south of Meru,² on the Himalayan slopes, the residence of Kubera Described³ North of Atri's hermitage.⁴

¹ Bha IV 5 26, VI 8 33, IX 4 55, X 10 2, 55 [1], M 54 3, III 2 Va. 30 85, 35 9 36 24, 38 33, 41 1, 42 32, 47 1, 50 48, 54 35-6, 101 303 ² Bha V 16 27, Vi II 2 42
³ Br II 18 1-4, 20 50, 25 24-40, III 13 36, 22 56, 25 9, 41 18, IV 9 30, 10 27 ⁴ M 121 2-5, 163 85, 183 1

Kailāsa—a form of temple with 9 storeys and a *torana* with 40 hastas

M 269 28-31, 47

Karvarttas—a royal line (tribe ?) established by Viśvasphāni, kings of

Br III 74 191, M 50 76, Va 99 208, 378, Vi IV 24 62

...

Karvalyam—the state of becoming one with the Brahman, one gets this at Benares,¹ arises from *jñānam*²

¹ M 143 34, 180 59 ² Va 102 79 Ib 59 118

Kaśika (I)—a son of Vīdarbha, father of Cidī, after whom caidyas came to be known

Br III 70 37, M 44 36-38, Vi IV 12 37

Kaśika (II)—a son of Dhrti

Vi IV 12 38

Kaisikam—of seven *rupas*

Va 87 35 and 36

Kokila—said 'kuha', and the time came to be known
Kuhu

Br II 25 29 28 58

Konka(na)—a kingdom through which Rsabha passed
Arhat was king ¹ A southern country ² unfit for *sraddha* ³

¹Bha V 6 7 and 9 ²Br II 16 59 ³M 16 16

Kotara—an evil spirit and mother of Bana : Appeared
naked and with dishevelled hair before Krsna who had
deprived Bana of his chariot : A *varna sakti* ²

¹Bha X 6 28 63 20 ²Br IV 44 59

Kotavi—the goddess enshrined at Kotitirtham

M 13 37

Kotitirtham (I)—a *ksetram* in Prayaga sacred to
Kotavi

M 13 37 106 44 Va 112 32

Kotitirtham (II)—on the Narmada the Lord enshrined
here is *Kotisvara* Here asuras were slain by Siva a man
who bathes there becomes king and a woman equal to
Gauri

M 191 7 13

Kotihoma—one of the three kinds of *grahabali*—
detailed

M 93 6 119 139 239 1 17-40

Kona—a mother goddess

M 179 28

Kodanḍarama—is Śrī Rāma created by Lalita in her battle with Bhanda

Br IV 114

Kodhanu—the adopted son of Vastāvana

Va 96 190

Kopacaya—a pravara of Angiras

M 196 21

Komalā (*Kosalā* ?)—Nine kings of the name Megha ruled here Then came Naiṣadhas

Br III 74 188, Va 99 375 76

Korakṛsna—a sage

M 200 8

Korañja—a kulaparvata of the Bhadrāśva

Va 43 14

Kola—a Kausika and a sage

Br II 32 118

Kolata—an asura who was slain by Canda Kālī

Br IV 42

Kolāvanas—of the Ś country

Va 45 128

Kolāpura—city sacred to Lalitā (perhaps Kolhapur)

Br IV 44 97

Kolāhala (I)—(Mt.) a hill of Bhāratavarṣa;¹ the place where Gayāsura performed austerities.²

¹ Br. II. 16. 21; Vā. 45. 90; Vi. III. 18. 73. ² Vā. 106. 5.

Kolāhala (II)—the 12th battle between Asuras and Devas. Here Rāji vanquished the Asuras; also the 12th and last incarnation of Hari.

Br. III. 72. 78 and 86; M. 47. 45 and 53.

Kolāhala (III)—a son of Sabhānara and father of Sañjaya.

M. 48. 11.

Kolīkilas—a tribe to which Vindhyaśakti belonged.

Vā. 99. 365.

Kollaka—Mt. in Bhāratavarṣa.

Bhā. V. 19. 16.

Kollāṭa—a commander of Bhaṇḍa.

Br. IV. 21. 85.

Kovidā—a class of people in Kuśadvīpa.

Bhā. V. 20. 16.

Kovidārī—a mother goddess.

M. 179. 30.

Kośa Karaṇa—a city.

M. 163. 66.

Kośā—of Kāśi king.

Vi. V. 34. 42.

Kositika—a Brahmapadini

Br II 33 19

Koṣṭu—one of the five sons of Yadu

Vā. 94 2

Kosala(uttara)—the kingdom of Rama and his son Kusa Its people celebrated Rama's arrival by instituting a festival They were taken to heaven by the grace of Rama¹ Its people took part in the *Rajasuya* of Yudhis-thira² Their king went to Syamantapancaka for solar eclipse³ Migration of Yadus to⁴ Its people met Kṛṣṇa on the way to Mithilā with presents⁵ A kingdom of Madhyadesa in the Vindhya Kūśa ruled it with his capital at Kuśasthali⁶ Its king was defeated by Paraśurama,⁷ ruled by nine kings at a time⁸

¹Bha IX 10 4 and 42 V 19 8 Va 77 36 33 199 99 40'
²Vā II 3 17 ³Bha X 75 12 ⁴Ib X, 2 13 ⁵Ib X 2 3
⁶Ib X 86 20 ⁷Br II 16 41 and 64 III 63 199 74 197
⁸Ib III 41 39 48 15 ⁹Vā IV 24 59

Kosalas—a tribe, a kingdom of the Janapada on the other side of the Vindhya

M 114 35 53 163 67 Va. 45 110 133 99 385

Kosalanagara—is Ayodhya

Vā IV 4 103

Kosalendra—a name of Rama

Vā IV 4 100

Kohala—a pupil of Langala

Br II. 35 48

Kaukurundi—a sage of the Auttama epoch

M 9 14

Kaucaki—a pravara of Angiras

M 196 14

Kauchastika—a Bhargava gotrakara

M 195 26

Kautili—a Bhārgava gotrakara

M 195 26

Kautilya—the Brāhmaṇa who was responsible for vanquishing the Nandas and anointing Chandragupta Maurya

Br III 74 143 M 272 22 Va 99 330 V₁ IV 24 26 7

Kautujataya—Nīla-prāsara

M 201 34

Kautsa (I)—a Tripravara sage

M. 196 33 34

Kautsa (II)—a Bhargava gotrakara

M 195 25

Kauthuma—a son of Parāsara in charge of a Samhitā

Br II 35 45 6

Kaunti—the city of got into the hands of Mlecchas

Bha XII 1 30

Kauberaka—a sage living in Hariśringa summoned by Āgastyas

Va 47 60 61

Kauberakas—Kaśyapa gotrakaras

M. 199 7

Kaumara(m) (I)—(varsa) came to be called after Kumāra, son of Havya,¹ a continent with Nārada hill ²

Br II 14 18, Va 33 17, M 122 22

Kaumāra (II)—(sarga) the ninth sarga

V₁ I = 25

Kaumāra (III)—an avatar of Hari

Bha I 3 6

Kaumāraṁ (I)—a kingdom of Śakadvīpa, adjoining the Raivata hill

Br II 14 18, 19 92, Va 49 86

Kaumaram (II)—a varṣa noted for Kumārī tirtham protected by Nāgas, centring round Raivata hill, after Kumāra, son of Havya

Br III 13 86, Va 33 17, 49 86

Kaumāras (I)—Raksasas fearful to children

Va 69 191

Kaumaras (II)—a group of planets which do ill to children

Br III 7 160

Kaumārī (I)—a śakti

Br IV. 19 7, 36 58, 44 111

Kaumārī (II)—a mind-born mother, image of, the chief implements and adornment follow that of Kumāra, the peacock for the riding animal, clad in red robes and wielding sūla and śakti

M. 179 9, 22, 261. 27

Kaumodakī—the bludgeon of Viṣṇu reached Kṛṣṇa on the occasion of the siege of Mathurā

Bhā VIII 4 19, 20 31, X 50 11 [13], V₁ V 22 6

Kaurara—a Mt inhabited by Gārudas

Br III 7 454

Kauravya—a sage

M 200 7

Kauristas—Kāśyapa gotrakaras

M 199 3

Kauruksetri—a pravara of Angiras

M 196 17

Kaurupati—a pravara (Angiras)

M 196 17

Kaurma—the 15th kalpa begun on the full moon day

M 290 6

Kaulāyana—a sage

M 200 8

Kaulinī—a Rāhasya yoginī devī

Br IV 19 48 44 141

Kauvāsi—a Bhārgava gotrakara

M 195 26

Kauśam (Veda)—given to Vāmana by Angiras

M 245 86

Kauśala—a kingdom that took its name after Kusala, son of Dyutimat. Also Kusala, adjoining Krauñca hill in Krauñcadvīpa

Br II 14 24, 19 71

Kausalas—seven in number, and contemporaries of seven Āndhras, and lords of Vīdūra, then Niṣadhas

Bha XII 1 35

Kauśalya (I)—see *Hiranyanābha*

Br II 35 38

Kausalya (II)—an Ārsreyapravara of Angiras

M. 196 9

Kausalyā (I)—a wife of Vasudeva and mother of Keśin—see *Bhadra*

Bha IX. 24 48

Kausalyā (II)—a queen of Daśaratha and mother of Rāma

Br III 37 31 IV 40 112

Kauśalyā (III)—a queen of Sātvata, mother of Bhajamāna and others, four branches of the line from them are important

M. 44 47 Va 96 1 2

Kauśalyā (IV)—a queen of Kṛṣṇa

M. 47 11

Kauśalyas—of Agastya family

M. 202 1

Kausapti—an *Arseya pravara* of *Bhargava*

M 195 37

Kausambi—the capital of *Nemīcakra* (*Nīcakra-V P*) after *Hastinapura* was washed by floods, of *Viviksu*

Bha IX 22 40 Va 99 271, V₁ IV 21 8 M 50 79

Kausarava—see *Maitreya*

Bha IV 13 1

Kausika (I)—a sage who called on dying *Bhisma*

Bha I 9 7

Kausika (II)—practised *varma Narayanatmakam* and gave up his body When *Citraratha* the *Gandharva* crossed on his bones he fell down to the earth, and on *Valakhilyas'* suggestion he gathered them and throwing into the *Sarasvati* went away to his home

Bha VI 8 38-40

Kausika (III)—a name of *Indra*

Bha VI 18 64

Kausika (IV)—a name of *Viśvāmitra* (*Gādhī-V₁ P*) helped the banished *Satyavrata* to get a place among the planets out of gratitude for his having helped *Galava* during the 12 year famine

¹Br III 8 22 37 31 66 74 Va 61 46 64 25 106 35 V
IV 7 11 ²Va 88 90

Kausika (V)—a *nāga* residing in *Tatvalam*

Br II 20 19

Kausika (VI)—a pupil of *Kṛta*

Br II 15 53

Kausika (vii)—a son of Vasudeva and Saivya (Vaiśālī-Vi P) adopted by his brother Vrka,¹ born of a Vaiśya wife²

¹Br III 71 174-5, 193, Va 96 182, V₁ IV 15 25 ²M 46 20

Kausika (viii)—a sage by tapas of the epoch of Sāvarṇi,¹ a sage of Kurukṣetra who had seven sons who, during famine, had their guru's cow killed and after offering it for śrāddha, made a meal themselves, but after five rebirths they attained final beatitude These five rebirths detailed²

¹M 9 32, 145 118 ²Ib 19 12, Ch. 20

Kausika (ix)—a son of Vīdarbha and father of Cidī
Va. 95 36, 38

Kausika (x)—a son of Vaiśākhī
Vā. 96 172.

Kausika (xi)—adopted son of Vastāvana
Va. 96 189

Kausika gotras—got different pravaras from the Viśvāmitras,¹ about 25 among them mentioned Parthivas, Deva-rathas, Yājñavalkyas, Samarśanas, Udumbaras, Udumlānas, Tārakas, Yamamuncatas, Lohinyas, Renavas, Kāṇṣavas Babhravas, Pānnas, Dhyanajapyas, Śālāvakyas, Hiraṇyākṣas, Syankṛtas, Galavas, Devalas, Yāmadūtas, Sālankāyanabāśakalas, Dadātubādaras, etc, marriage alliances only with other ṛṣi gotras allowed²

¹Bhā. IX. 118 37 ²Vā. 91 97-102

Kausikas—the kingdom of
M. 121 50

Kausikā—the wife of Suhotra and mother of Janhu
Vā. 91. 54.

Kausikadāyādās—descendants of Kauśika

M 20 1 ff

Kausikī—R in Bhāratavarṣa from the Hīmalayas visited by Balarāma,¹ Satyavatī, mother of Jamadagni became converted into this river,² sacred to Pitrs, one of the wives of Havyavāhana fire³

¹Bhā I 18 36, V 19 18 X 79 9 M 114, 22 163 60 Br II 12 15, Va 45 97, 108 81 ²Bha IX 15 12 Br II 16 26, III 7 355, 66 59, Va 91 88 ³M 22 63 51 14, Va 29 14

Kauśikīrtham—on the Narmadā

M 194 40 2

Kausikihṛadam—a sacred place for *śrāddha* offerings

Br III 13 109

Kausilya (I)—a Śrutarṣi

Br II 33 8

Kausilya (II)—a son of Jaṭamālī of the 19th *dvāpara*

Vā. 23 187

Kauṣṭhī—a Śrutarṣi

Br II 33 10

Kauṣṭikī—an Ārṣeyapravara of Angiras

M 196 6

Kauśmandas—the collective name of the sons of Kāk-
śvat

M 48 88

Kausalya—a siddha

Bha. VI 15 15

Kausi—a Bhargava gotrakara

M 195 20

Kaustubha—of Hari,¹ the festival that came out of the churning of the milk ocean²

¹Bha II 2 10 VIII 4 19, X 3 9, XI 14 40, 27 27 XII 11 10 ²Br IV 9 73, M 250 4, 251 3

Kratasthalī—an apsaras with the sun in the spring

Va 5 4

Kratu (I)—a son of Brahmā born of his hand, Married Kṛiyā, daughter of Kardama His sons were the Vāla-khilyas Had not realised the Supreme Being¹ Father of Tuṣita group of Devas Born in Varunīkratu and hence the name² A prajāpati³

¹Bha III 12 22 23 24 23 IV 1 39, 29 43, M 3 7 102 19 Va 3 3, 25 82 ²Br II 32 76 35 92, 36 8 III 1 21 and 44, Va 65 44 ³Va 101 35, 49

Kratu (II)—a son of Ulmuka and Puṣkarinī

Bha IV 13 17

Kratu (III)—the husband of Hayaśiras

Bha VI 3 34

Kratu (IV)—a son of Kṛṣṇa and Jāmbavatī

Bha X 61 12

Kratu (V)—a Brahmana invited for the *Rajasuya* of Yudhuṣṭhira

Bha. X. 74 8

Kratu (VI)—(R̥tu-Br P) the Yakṣa presiding over the month of *Tapasya* (Phālguna)

Bha XII 11 40

Kratu (vii)—created from Apāna of Brahmā, as ancient as Sanatkumāra and a yogin,¹ son-in-law of Dakṣa by marrying his daughter Saun(t)atī,² sons were Vāla-khilyas, 6000 in number³

¹Br II 5 70 79 9 18 and 24 ²Ib II 9 56, 11 36 ³Ib II 13 53

Kratu (viii)—a Yāma deva

Br II 13 92, Va 31 6

Kratu (ix)—with the Hemanta sun,¹ a sage in Dāru-vana, no wife or son in the Vaivasvata epoch, adopted Idhmavāka. Praised Śiva out to destroy Tripuram³

¹Br II 23 16, 27 104 ²Br III 8 72, 23 4, Va 61 84, 62 92, 70 66 ³M 133 67, 145 90, 171 27, 202 8

Kratu (x)—a Prataardana god

Br II 36 31

Kratu (xi)—a son of Bhṛgu and a deva. Lives in Bhuvarlokam

Br III 1 89 36 5 IV 2 48, M 195 13, Vā 65 87

Kratu (xii)—a Viśvedeva

Br III 3 30, M 203 13, Va. 66 31

Kratu (xiii)—a son of Vijaya, and father of Sunaya

Br III. 64 22

Kratu (xiv)—a Sutapa god

Br IV 1. 14.

Kratu (xv)—a son of Āgneya and Uru (Kuru-Vi P).

M. 4 43, VI I. 13 6

Kratu (xvi)—a sage of the Svâyambhuva epoch

Va 31 16

Kratu (xvii)—an Aṇṭadeva

Va. 67 34

Kratu (xviii)—a mind-born son of Brahmā married to Ksamā,¹ travelling with the sun in the month of Pauṣa²

¹V. I 7 5 and 7 ²Ib II 10 14

Kratu (xix)—a R of the Plakṣadvīpa

Va 49 17

Kratu (xx)—a name for R Ikṣu

Va 49 93

Kratu (xxi)—a R from the Rikṣa hill

Br II 16 31

Kratu (xxii)—the name of the seventh kalpa

Va 21 30

Kratuṣṭ—a son of Kālanemi

Br III, 5 39

Kratuputras—Dhaiva, Yaśa, Vāma, Gopa, Devāyata, Aja, Durona, Āpa, Mahanjan, Cakṛtvān, all Somapāyins

Va 62 9-12

Kratumat—a son of Viśvāmitra

Bhā. IX 11 36

Kratumjaya—the Vedavyāsa of the seventeenth *Dvāpara*.

V: III 3 15

Kratuvamśa—of Agastya family

M 202 2

Kratusthālī(ā)—the apsaras designated *Pañcacūdā*, Yakṣa loved her and wandered through the *Nandana* to meet her, found her in the midst of other apsaras, assuming the guise of Gandharva Vasuruci he approached her, she yielded and gave birth to Samsiddhakarana (*Rājabunābha-Br P*), then he showed her his real form, on this the angry and fearful Apsaras ran away, she became thence-forward *Yakṣamātā*, then she and her son went to Yakṣa's house¹

Resides in the sun's chariot in the month of *Caitra Madhu*²

¹ Br III 7 101-17, Vā 69 136-50 ² V: II 10 3

Kratha—a son of *Vidarbha*, and father of *Kuntī*

Bhā IX 24 1 and 3 Br III 70 37, M 44 36-8 V: IV 12 37 40

Krathaka—a sage

M 198 18

Krathana—a son of *Khaśā*, and a *Rākṣasa*, an asura in the *sabhā* of *Hiranyakaśipu*

Br III 7 133, M 161 80

Krathana—the city of a *Rākṣasa* in the *Sutalam*

Vā 50 22

Krama—one of the ten branches of the *Sukarmana* group of devas

Br. IV. 1 88, Vā. 100 93

Kramu—a R in the Plakṣadvīpa

Br II 19 10

Kramthala—a Śrutarsi

Br II 33 11

Krayakṛita—one of the four forms of marriage, this is *dasi*

Br IV 15 4

Krayavikrayi—the profession of the Vaiśyas, not of the Brāhmanas

Va 79 77

Kravvadagni—a son of Ksāma who consumes dead human beings

Br II 12 37, Va 29 35

Kravvādas—a class of Rurus (s v) in Mahāraurava hell

Bha V 26 2

Kranta Sāmagas—pupils of Kṛta generally designated as

Br II 35 54

Kṛmis—worms of the earth, 1/1000 of vegetable kingdom and also watery

Va 101 198

Kṛmibhojana—a hell to which go those that hate their fathers Brāhmanas and Gods and those who speak ill of gems

V: II 6 3 and 15

Kṛimīśa—a hell, to which go those that practise magic art.

V₁ II 6 3 and 15

Kṛiyā (I)—a daughter of Kardama married to Kratu
Mother of 6,000 Vālakhilyas

Bhā III 24 23, IV 1 39.

Kṛiyā (II)—a daughter of Dakṣa, and a wife of
Dharma, mother of Yoga and of Manus,¹ also of Naya,
Daṇḍa (Dama-Br P.) and Samaya (Śama-Br. P.), (Vinaya-
V₁. P.).

¹Bhā IV 1 49 and 51, Br IV 1 24 ²Br II 9 49, 60,
Va 10 25, 35, 55 43, V₁ I 7 23 and 29

Kṛiyā (III)—the wife of Samanantara

Bhā VI 18 4

Kṛiya (IV)—a R from the Rkṣa hills

Br II 16 29

Kṛiyādīksā—rituals described

* Br IV 43 8 to the end

Kṛiyayoga—a form of active worship of Hari,¹ Brahman
becomes Nārāyana thereby, incumbent on householders, no
jñānam without *karma*, consists of 8 *ātmaguṇas*, is *dharma*.²

¹Bhā XII 11 3, M. 1 3, 52 7-11 27-28 ²M. 134 17-18, 145
27-28, 258 1-3

Kṛiḍa—a Rākṣasa

Va 69 166

Kṛiḍāvihāram—love sports of Gandharvas and Apsaras,
described

M. 121. 1-30

Krūra—a son of Pauruṣeya Rakṣasa

Br III 7, 93

Krododarāyanas—sages

M 200 10

Krodha (I)—issue from the brows of Brahmā¹ Śukra's homily to Devayāni, when she was angry with Śarmisthā, and her answer² Vasiṣṭha on the folly of³

¹Bha III 12 26, M 3 10 ²M 28 1-13 ³V₁ I 1 17 19

Krodha (II)—born of Lobha and Nīkṛti

Bha IV 8 3

Krodha (III)—a Bhairava god

Br IV 19 78

Krodha (IV)—a son of Mrtyu

Vā 10 41

Krodhana (I)—a son of Ayuta and father of Devātithi

Bha IX 22 11

Krodhana (II)—one of the seven sons of Kausika

M 20 3

Krodhanayanas—Śyāma Parāsaras

M 201 37

Krodhanī—a mother goddess

M 179 72

Krodhavaśas—a *gana* of Kārdaveya Nagas inhabiting mahātala, afraid only of Garuḍa Fought with Rudras in Devāsura battle

Bha V 24 29, VIII 10 34

Krodhavaśā—a daughter of Dakṣa and one of Kaśyapa's wives, and mother of Dandaśūka and other serpents¹ Her twelve daughters were married to Pulaha Bhūtas, Piśācas, Kinnaras, Vānaras and others belonged to her line² Some of her sons fell a prey to Bhīmaśena's sword³

¹ Bha VI 6 26 and 28, Vā 66 54 ² Br III 3 56 7 171 444 and 467, 8 72, Vī I 15 125 ³ M 11 11 and 43, 146 18

Khroda—a daughter of Dakṣa and mother of Rāksasas as Piśācas and others,¹ Her twelve daughters married Pulaha²

¹ M 171 29 and 61 Vī I 21 24 ² Vā 69 204

Krodhina—a sage

M 200-7

Krodhina—a deity

Br IV 20 25

Kroṣṭa—Ārṣeya pravara (Angiras)

M 196 8

*

Kroṣṭa—a son of Yadu, and father of Vṛjunavat

Bha IX 23 20 and 30

Kroṣṭakṣi—Ārṣeya pravara of Angiras

M 196 22

Kroṣṭu (I)—a son of Yadu and father of Dvaṇinīvan

Br III 69 2 M 43 7, Vī IV 11 5, 12 1

Kroṣṭu (II)—a son of Kārtavīrya Arjuna and Rājarsī, father of Vṛjunivat In this line was born Vṛsnī

Br III 70 14 15, M 43 46, 44 14 5

Krauñca (i)—a dvīpa, twice the Ghṛtoda in size and surrounded by Kṣīroda (sea of milk) (milk of ghee-Mat P) It takes its name from the Krauñca hill Greatly despoiled by the arms of Guha but protected by Varuna Its ruler was Ghṛtaprsthā, a son of Priyavrata He divided it among his seven sons and retired to a life of meditation, Hari is worshipped here in the form of waters¹ (Rudra-V: P) Divided among seven Janapadas, twice in size to Kuśadvīpa Described² According to Viṣṇu P Dyutimat was the first king, the four castes here are Puskara, Puṣkala, Dhanya and Tītikhyas³

¹Bhā. V 1 32 20 18-23, M. 13 7 122 78 ²Br II 14 13-26 19 64-77, Va 49 59-73 ³Vi II 1 14, 2 5, 4 45-57

Krauñca (ii)The hill in Krauñcadvīpa, despoiled by the arms of Guha (Kumāra) ¹Son (brother-Vā P) of Maināka hill² The dvīpa takes its name from this³ Residence of Śankara,⁴ Skanda sent his śakti against⁵

¹Bhā. V 20 18-19, Br II. 19 66 and 139, 25 18, Vi. II 4. 60 ²Br III. 10 7 and 48 ³Br II 13 35 M. 122 81, 123 37, 163 89, 219 19 Va. 30 32 ⁴Va. 39 42, 49 61 ⁵Ib 41 39

Krauñca (iii)—(c) a Janapada of the Ketumāla continent,¹ Dyutimān first consecrated in,² surrounded by ocean of ghee,³ a vanam surrounding the hill⁴

¹Vā. 44. 10 ²Ib 33 13 ³Ib 30 32, 31 21 111 53 ⁴Ib. 41 37 49 59

Krauñca (iv)—a son of Himavat, the Kraunca hill and dvīpa take their name after him

M. 13 7

Krauñca (v)—a pupil of Śākapūrṇa

Vi. III. 4. 11

Krauncapada—a place in Gayā when the sage performed austerities in the form of a Krauñca

Vi 108 75 31 103 16 111 44

Krauñca samvatsara—equal to 9090 years of human calculation.

Vā. 57. 18.

Krauñcā—a mind-born mother.

M. 179. 19.

Krauñcī—a daughter of Tāmrā, wife of Garutmat.

Br. III. 7. 446-8, 456.

Klamā—a chief R. of Plakṣadvīpa.

Vi. II. 4. 11.

Klibā—a deity.

Br. IV. 27. 38.

Kṣaṇa—a measure of time.

Bhā. III. 11. 7; Br. II. 24. 56; III. 72. 29; IV. 1. 211; 32. 14.

Kṣatra (I)—a son of Anamitra.

M. 45. 25.

Kṣatra (II)¹—its dharma;² originated with the sons of Kāmyā and Priyavrata;³ powerful householders were appointed for the protection of the world and they were Kṣatriyas; duties of; to serve in an army, to be king and to take part in war;⁴ to protect the people and engage in righteous wars.⁵

¹ Vā. 99. 268. ² Ib. 99. 227. ³ Br. II. 11. 34; Vā. 26. 35; 28. 19; 32. 46; 93. 7. ⁴ Br. II. 7. 154; 161-66. ⁵ Vi. VI. 7. 3.

Ksatradharma (I)—the son of Anenas, father of Pratipakṣa His line ended with Kṛtadharma

Br III 68 7 and 11

Ksatradharma (II)—a son of Samkr̥ti and the last of the Ksatravṛddha line

Vi IV 9 27

Ksatrajit—a son of Kālanemi

Va 67 80

Ksatram—the body of Brahmā, while the Brāhmaṇa is his heart Both dependent on each other,¹ created with the Brahmaṇa, and hence no obstacle to intermarriage between Kṣatriya and Brāhmaṇa,² dharma of, no sin in killing men in war³

¹Bhā III 22 3-4, Br II 36 23 ²M 30 19-20 ³M 43 18, 103 21-22, 114 12

Ksatravṛddha—a son of Raucya Manu

Br IV. 1 104

Kṣatravṛddha—a son of Āyu, and father of Suhotra and Pratiksatra

Bhā IX 17 1-2, Br III 67 2, Vi IV 8 3, 9 25

Kṣatri—a name of Vīdura

Bhā XII 12 8

Kṣatriya (I)—the fourth Manu

Va 26 35

Kṣatriya (II)—created out of the breast of Brahmā,¹ the Andrasthānam² Distinctive traits,³ protection and other duties,⁴ definition of,⁵ destroyed by Kalki⁶ and by Mahāpadmananda⁷, seven clans distinguished, become Brahmanas by dāna, yajña and tapas⁸ Their Pitrs are Haviṣmantas, observe pollution for 12 days for father's death, pray to Devī,⁹ can take to Vaisyakarma and not to Sūdrakarma⁸

¹Br II 5 108, Va 30 83, 232, 45 117, 54 111, 57 52, 100 246, 101 5 352 104 13, V₁ I 6 6 ²V₁ I 6 34 ^(a)Bhā VII 11 14 15, 17 and 22 ^(b)X 24 20, V₁ III 8 26 29 ³Bha XI 17 17 ⁴Bha X 40 22 ⁵Ib XII 1 8 ⁶Br II 291 55 III 10 89, 88 56, 63 141, 66 77, 71 231 ⁷M 13 63, 15 17 18 2 ⁸V₁ III 8 39

Kṣatriya Pungavas—the Haihayas and the Tāla-janghas, so called

Va 88 129

Kṣatropakṣatra—a son of Upamadgu

V₁ IV 14 9

Kṣa(ā)tropetadvījas — Rathitaras, Viśvāmitras and others,¹ Śibis, Bharadvājas, Samkrtyas, Kāvya, Maudgalyas and Bhārgavas,² of Angiras, Saunakas and Ārṣṭiasenas³ Gārgyas, Śamyas and Mandagolapas⁴ Viśvāmitra, Māndhātā, Samkrty, Kapī Purukutsa, Satya, Ānrhavān, R̥thu, Ārṣṭisena Ajamiḍha Bhaganya, Anya Kakṣiva, Śijaya, Rathitara, Runda, Viṣṇu, Vrddha Gargyas, all these rājarṣis who have become Brāhmanas⁵

¹Br III 63 7 66 86, Va 88 7 V₁ IV 2 10 ²M 49 38 and 41 50 5 and 14 ³Va 88 73 and 79 92 8 ⁴V₁ IV 19 23, 60 ⁵Va 91 115-7, 99 161 and 198

Kṣataujas—the son of Kṣemadharma and father of Vidyāsāra Ruled for 40 years

Br III 74 130 V₁ IV 24 12-13

Kṣapana —(c) = southern kingdom

Br II 16 56

Kṣapavistvakara—*Ārṣeya pravara* (Angiras)

M 196 10

Kṣama—a *Sudhāmāna* god

Br II 36 27

Kṣamā (I)—a *Brahmarāksasi*

Br III 7 99

Ksama (II)—a *Sakti*

Br IV 44 91

Ksamā (III)—a daughter of *Dakṣa*, wife of *Pulaha* *Prajāpati*,¹ mother of sons *Kardama*, *U(A)rvarivān*, *Sahiṣṇu*, *Kanakapītha* and daughter *Pivari*.²

¹ Va 10 28, 31, 28 25, V₁ I 7 25 ² Br II 9 52, 11. 30

Kṣama (IV)—the wife of *Kratu*

V₁ I 7 7

Ksama (V)—a *R* from the *Ṛsyavat* hills

M 114 25

Kṣaya—a son of *Brhadkṣaya*

Va 99 281

Kṣātrīya vidhī—not to kill a woman See also *Kṣātrīya*

Va. 94 14, 96 224

Kṣāma—the son of *Saharākṣa*, who burns down houses,¹ his son *Kravyādagni*.²

¹ Va 29 34 ² Br II 12. 37

Kṣāntī—the main stream of *Krauñcadvīpa*

V₁. II 4 55

Ksarakardama—one of 28 hells conceited men who disregard their superiors in birth, merit, learning, etc., are punished in this

Bha V 26 7 and 30

Kṣaroda—see *Ksiroda*

Bha V 1 ॐ

Ksarodadhī—a lac of *Yojanas* in extent encircling *Jambūdvīpa*

V₁ II 31 28, 4 1

Kṣitī—a secondary divinity

Bha IV 14 26

Kṣipra—a son of *Upāsanga* (*Upānga-Va P*)

Br III 71 258 Va 96 249

Kṣipra (I)—a R from the *Vindhya*s sacred to *Pitrs*

Br II 16 32 M 22 24 114 27

Kṣipra (II)—a R from the *Parīyātra* hills

Br II 10 29

Kṣimaka (*Kṣemakas* alias *Nikhumbha*)—a *Rakṣasa* who invaded the city of *Kaśī* during the rule of *Dīvodasa* and brought it to ruin,² the head of a *gana* of *Maheśvara*³

¹ Va 92 38 ² Ib 92 24 ³ Ib 9 36

Kṣīra—*Ārṣeya pravara* (*Angiras*)

M. 196 6

Kṣīraka—sacred to *Lahitā*

Br IV 44 97

Ksīrapayonudhī—the residence of Hari¹ see *Kṣīroda* (s v), *Ksīrasāgara*, and *Ksīrābdhī*.²

¹ Bha X. 1 19 ² Br III 28 8, IV 9 56 and 64, 31 19

Ksīram—one of the eight Saubhāgyam

M 60 9 and 27

Ksīrasamudra—see *Kṣīroda*, and *Ksīrābdhī*.

Bhā X [65(v)24], M 249 14 and 20

Ksīrābdhī—the birth-place of Śrī,¹ churned for nectar,² on its banks lived Viṣṇu³

¹ V₁ I 8 16 ² Ib I 9 77 and 148 ³ Ib V 1 32

Kṣīrābdhīśayī—is Viṣṇu

Va 106 48, 107 34

Kṣīroda—the milk ocean encircling Śākadvīpa, (Krauñca-Bha P, Kuśa-M P), churning of, for amṛta,¹ cursed by Brāhmanas to be deprived of all drinkable water, here lies Hari in yoganidra guarded by Garuḍa Viṣṇu in the form of Ādikūrma² Encircles Trīkūṭa,³ Śuka to Parikṣit on the legend of the churning of ocean⁴

¹ Bha V 1 33, 20 18, X [65 (v) 24] Br II 19 102, 21 71, 25 45 M 122 49, 124 48, Vā 35 37-41, III 49 V₁ II 4 71
² Bhā X, [52 (v) 7, 10], Br II 27 25 III 69 32, 72 21, IV 9 46 and 60 ³ Bha VIII 2 1, 4 18 ⁴ Bhā VIII 5 11-15

Kṣīrodā—a R of the Bhadrā

Va 43 29

Kṣudraka—a son of Prasenajit and father of Ranaka (Kundaka-V₁ P) (Kṣulika-Vā P.)

Bhā IX. 12, 14-15, M. 271. 13, Vā 99 289, V₁ IV, 22, 3

Kṣudrabhrt—a son of Devakī killed by Kamsā Kṛṣṇa recovered him from Sutala, and took him to Dvāraka After being seen by his parents, went to heaven

Bhā. X 85 51-56

Kṣudrarāksasas—the insignificant Rākṣasas born of Nīlā

Vā 69 178

Kṣudhī—a son of Kṛṣṇa and Mitravindā

Bhā. X 61 16

Kṣupa—the father of Vīmśa

Vā 86 6

Kṣupanas—(c) people of a hilly country

Va 45 135

Ksubhya—a Bhārgava gotra

M 175 22

Ksulika—a son of Kṣudraka His son was Suvrata

Vā 99 290

Ksetra—*avyaktam* and *Ksetrajña* are Brahmā, the union of these two leads to the eternal being, also *aviṣaya* and *viṣaya*

Br I 3 37, Va. 102 34 6 111-14

Kṣetra-kṣetrajña—*kṣetra* and Brahman or *aviṣaya* and *viṣaya*

Va 102 36

Kṣetrajña (1)—the son of Kṣemadharman and father of Vidyāsāra

Bhā XII 1 5

Ksetrajña (II)—is *Puruṣa*,¹ four powers of *jñānam*, *Vaiśvānaram*, *aiśvāryam* and *Dharma*, ety² Lord of *Prakṛti*,³ called *Matī* by his knowledge of *kṣetrā* ⁴

¹Br II 32 85 IV 3 86-90, 102 and 108 4 19 ²M 145
72-8 ³Va 101 223, 228, 102 33, 108 9, 103 27 ⁴Va 59 70
Br I 3 37

Ksetrajña (III)—involuntary for his action and stands in its own natural place, when *kṣetra* and *kṣetrajña* have equal *guṇas* and no *vaiśamya* takes place, *vaiśamya* or excess or otherwise of these *guṇas* when they take to the quality of *Bhōjya bhoktrīti*, the 24 *guṇas* from *Mahat* to *viśeṣa*

Va. 103 15-19

Kṣetrapālas—attendants to *Śiva*,¹ *Kārtavīrya* known as ²

¹Br III 41 33 IV 14 7 ²M. 43 27, Va 94 24

Kṣetropekṣa—a son of *Śvaphalka* and *Gāndinī*

Bha. IX. 24 16

Kṣema (I)—one of the seven divisions of *Plakṣadvīpa*

Bha V 20 3

Kṣema (II)—born of *Dharma* and *Titukṣā*

Bhā IV 1. 52

Kṣema (III)—the son of *Śuci* and father of *Suvrata*, ruled for 28 years

Bhā. IX ■ 48 M. 271. 25

Kṣema (IV)—a son of *Śānti*.

Br II 9 61. Vā. 10 37

Kṣema (V)—a *Satya* god

Br II. 36 35

Kṣema (vi)—a son of Brahmadhāna,¹ Aṣṭa deva²

¹ Br IV 7 98, Va 69 132 ² Vā 67 34

Kṣema (vii)—the son of Sunītha, and father of Ketumat

Br III 67 73

Ksema (viii)—of Brhadratha line, ruled for 28 years

Br III 74 116, Va 99 302

Ksema (ix)—a son of Ugrāyudha

M 49 78, Vā 99 193

Kṣemaka (i)—the son of Nimi, the last king of his line

Bha IX. 22 44-5

Kṣemaka (ii)—a son of Medhātithi, and founder of the kingdom Kṣemakam in Plaksadvīpam

Br II 14 37 and 39, Va 33 33 Vī II 4 4-5

Kṣemaka (iii)—a Rākṣasa who made Benares desolate

Br III 67 27

Kṣemaka (iv)—a son of Nirāmītra, (Nimitta-Vī P), the last son of the Aila line (Paurava) (Kurus-Vī P), with him ends the source of the Brahma-ksetra stock, the family honoured of gods and sages, the last dynasty consisting of 25 kings

Br III 74 245, M. 50 87-8, Vā 99 277-79, Vī IV 21 16-18

Kṣemaṇa (v)—a son of Manīvara

Vā 69 160

Kṣemakam—(c) the country adjoining the Vṛṣabha or Surmāna hill in Plakṣadvīpa,¹ same as the Maināka varṣa²

¹ Br II 14 39, 19 16, Vā 49 14, Vī II 4 4-5 ² M. 122 25

Kṣemajit—a son of Kṣemadharmā, ruled for 24 years
M 272 8

Kṣemadhanavan (*Kṣemadhanvā*)—son of Puṇḍarika and father of Devānika

Bha IX 12, Br III 63 202-3, M 12 53, Va 88 202, Vl. IV. 4 106

Kṣemadharman (i)—the son of Kākavarṇa—ruled for 20 (36 (?) Mat P) years, father of Kṣetrajña (*Kṣatraujas-Vi P*)

Bha. XII 1 5, Br III 74 129, M 272 7, Vi IV 24 11-12

Kṣemadharman (ii)—(*Kṣemadharmā*) a son of the third Sāvarna Manu

Br IV 1 81, Va 100 84

Kṣemabhumi—the son of Vikramitra, ruled for 10 years

Va 99 342-43

Kṣemamūrti—a Vānara chieftain and son of Śveta
Br III 7 181

Kṣemavarman—ruled for twenty years

Va 99 316

Kṣemā—an Apsaras

Br III 7 7

Kṣemādhi—a son of Citraratha and king of Mithilā

Bha IX 12 23 24

Kṣemānanda—a god of the epoch of the Uttama Manu

Va 12 32

Ksemya (I)—a son of Ugrāyudha Father of Suvira
(Sudhira-Vi. P.).

Bhā IX 21 29, Vi IV 19 55

Ksemya (II)—a son of Śuci and father of Suvrata
Vi IV 23 6

Ksatmi—a Śyāma Parāsara

M 201 37

Ksoni—was instructed in *Vāraha Purāna* by Hari
M. 53 39

Kvelā—a mind-born mother

M 179 25

Khagana—the son of Vajranābha and father of Vidhrti
Bha IX 12 3

Khatvāṅga (I)—a son of Viśvasaha, and *Cakravartin*
Fought for the devas and slew Daityas in battle. Knowing
he had an hour of life left he returned and devoted himself
to Nārāyana in a detached spirit, and attained *Brahmaloka*
in a *muhūrta*. A Rājarsi who sought refuge in Hari towards
the end of his life. His son was Dīrgabāhu

Bhā IX 9 41-49 II 1 13 XI 23 30 IX 10 1, Vi IV 4
76-83

Khatvāṅga (II)—a son of Yaśodā,¹ a rājarsi²

¹ Br III 10 90 ² Vā 73 41

Khatvāṅga (III)—A daitya

Bhā XII 3 9

Khatvangada—the son of Dilpa, descended from heaven and lived here for a muhurta

Va 88 182

Khadga siddhi—a yoga siddhi

Br IV 36 52

Khadgi—a name of Ganesa

Br IV 44 70

Khanda—the son of Jambha

Va 67 78

Khadyota—a stage in which Isvara roamed like insect during night of Brahmā

Br II 24 9, 32 78

Khadyotā—one of the Eastern entrances of the city of Purañjana, allegorically the left eye

Bha IV 25 47, 29 10

Khanapana—born of Anga and father of Diviratha

Bha IX. 23 6

Khanstra—the son of Pramati, (Prajapati-V: P) and father of Cākṣuṣa (Kṣupa-Va P) (Cakṣuṣa-V: P)

Bha IX. 2 24 Va. 86 5, V: IV 1 24

Khaninetra—the son of Rambha, (Vivimśa-V: P, VI. P) and a righteous king, father of Karamdhama (in Tre-tāmukha-Va P), (Atvibhūti-V: P)

Bha IX. 2 25 Va 86 7 V: IV 1 24

Khara (1)—vanquished by Kṛṣṇa

Bha. II. 7 34

Khara (II)—Śiva cursed to become Khara by the sages of Dāruvana inadvertently—described¹ Donkey born of Sugrīva²

¹ Br II 27 5-20 ² M II 33

Khara (III)—a son of Vijvara

Br III 6 33

Khara (IV)—a son of Viśravas and Puspotkata,¹ a Rāk-sasa in the third talam (Vitalam)², in the Tārakamāya,³ killed by Rāma⁴

¹ Br III 8 55, Va 70 49, 99 406 ² Bha IX 10 9, Va 50
27 ³ M 173 17 177 7 ⁴ Br II 20 28 Vi IV 4 III

Khara(a)patha—a region through which Pāvanī flows, a kingdom

Br II 18 57, M 121 56, Va 47 54

Khararomā—a nāga

Vā 69 74

Kharavāca—a Trayārṣeya

M 198 5

Kharvaṭa—a territorial division where the four-armed Kumāra may be established,¹ a village at the foot of the mountain;² a mixed township³

¹ M. 260 47, 283 3 ² Va 91 30 ³ Vi V II 13

Kharvam—one thousand crores

Vā. 101. 96

Khalā (I)—a daughter of Bhadrāśva and Ghṛtāci

Vā 70 69.

Khala (II)—one of the ten daughters of Raudrāśva
Va 99 126

Khalyan—(Khalya-Vā P). a pupil of Śakalya
Br II 35 2, Va 60 64.

Khalyayanas—Dhūmra Parāśaras
M 201 38

Khaśa—defeated by Bharata,¹ a kingdom of the East watered by the Caksuṣ and Gangā²

¹Bha IX 20 30 ²Br II 18 46 and 50, 31 83 M 121 43, 144 57

Khasas—an inferior tribe purified of sin by devotion to Hari¹ A Vindhyan forest tribe being a degraded Kṣatriya clan, Nisādhas,² a hilly country³

¹Bha II 4 18 Vā 58 83, 62 124, 98 108 ²Br II 36 145, III 63 120 ³Vā 45 135, 47 47

Khasa—a consort of Kaśyapa, mother of two sons, Vikarna and Vilohita, one of four hands and four feet and the other of three hands and three feet, who were born in the evening and Uṣa period respectively The eldest wanted to make a meal of the mother herself and this the younger prevented The father who noted this, named the elder Yakṣa, and the latter Rakṣa and said 'tri' it is said a son serves his mother and a daughter her father, and that the sons take after their mother Seeing them ever hungry, he blessed them to get strength in the night and weakness in the day time and eat meat and flesh and disappeared They married Brahmadhanā and Jantudhana, daughters of two Piśacas, Aja and Śanḍa, and gave birth to a number of Rākṣasas, all given to fierceness,¹ mother of Rakṣasa

clans and of seven daughters who in their turn produced Rākṣasas²

¹Br III 3 56 7 37, 132-42, 467, Vā 69 74-126, V₁ I 15
124 ²Vā 69 164, 170 2

Khasrma—a son of Vipracitti

V₁ I 21 11

Khadga—rhinoceros, flesh very good for śrāddha, but horn to be thrown away

Va 80 51,

Khandaprastha—the place where Kṛṣṇa, Arjuna and Bhīma met Yudhiṣṭhira after the fall of Jarāsandha

Bha X 73 32

Khāndava—forest burnt by Arjuna, and Maya was liberated from the fire Here Arjuna defeated Indra

Bha I 15 8 X 58 25-7 71 45 46, 89 34 [4]

Khāndava—an Arṣeya pravara of Bhārgavas

M 195 40

Khāṇḍikya (I)—the son of Mitadhvaja He knew the truth of Karma He was afraid of Keśidhvaja

Bha IX 13 20 21

Khāṇḍikya (II)—(Janaka, Vasudeva) the latter of which name is explained by Keśidhvaja in early times,¹ heard on yoga, son of Amitadhvaja and king, in hostility driven out by Keśidhvaja came to him to consult on the form of expiation, after being instructed and after the penance Keśidhvaja called over again to pay the preceptor's fee, Khāṇḍikya who had no more concerns in this life asked for instruction on the doctrine of the soul, heard of the nature of yoga from Keśidhvaja, making his son master of his belongings went to the woods for penance²

¹V₁ VI 1 81-7 ²Ib VI 6 5-50 7 102-03

Khulikhulis—not to have marital relations with Viśvā-mitra, etc

M 198 21

Khe-caras—presented dance, song and music to Prthu
Bhā IV 15 19

Khecarī—a *Varna śakti*, a *mudrā Devī*

Br IV 37 10 42 14, 44 59 and 86 114

Kheta—a small village

Va 91 30

Khetaka—a rural territorial division

M 283 3, Va 8 99 116 Br II 7 93 and 111

Kheṭa—a mind-born mother

M 179 17

Kheta—a smaller division than a *Kharvaṭa*

Vi. V ■ 13

Khyatī (I)—a son of Ulmuka and Puṣkarinī

Bhā IV 13 7

Khyatī (II)—a son of Tāmasa Manu

Bha VIII 1 27 Br II 36 49 Vi III 1 19

Khyatī (III)—a son of Ūru (*Kuru-V: P*) and Āgneyī

Br Yi 36 106 M 4 43 Vi. I 13 6

Khyatī (IV)—a daughter of Kardama, (*Dakṣa-Va P*, *V: P*) married to Bhṛgu. Mother of sons Dhātṛ and Vidhātṛ and daughter of Śrī

Bhā III 24 23 IV 1 43 Br I 9 52 54 11 1 III 25 77,
Va 10 27, 30 62 43, Vi I 7 7, 25

Khyātī (v)—a daughter of Bhrgu, same as Śrī, wife of Nārāyana, sons, Bala and Utsāha by him, others Mānasa, mind-born See Śrī

Vā 28 1-3

Khyātī (vi)—a R in Krauñcadvīpa

Br II 19 75, M 122 88, Vā 49 69

Khyātī (vii)—(ety) knowledge, all known

Vā 4 33

Khyāteyas—Nīla Parāśaras

M 201 34

ॐ

Gaganamūrdha—a Dānava, a son of Danu

Br III 6 10 Vā 68 10

Gangā (i)—a R source of, sacred to Hari,¹ brought to the earth from Heaven, a mahānadī from the Himalayas²

Originating from the foot of Viṣṇu and watering the region of the moon falls from heaven into Brahmā's city, issuing from the nail of the great toe of Hari's left foot, Dhruva holds her in his crown, the seven sages perform austerities with her waters, issuing again from the moon she falls on Sumeru and thence to the four quarters of the earth, hearing of her, the desire to go to Gangā, see touch bathe in her waters—all purify a person, falling in four directions, takes the names of Śītā, Alakanandā, Cakṣu and Bhadrā³

Effort made by Amśumān, Dilpa and Bhagiratha and hence her name Bhāgirathī Held up by Hara and then let, flowed in seven streams through several territories in the four directions, sanctifying the regions and the people there⁴ Its waters drunk by Janhu, and let out by his ears and hence called Jānhavī⁵ The seed cast off by Śiva in the

sky was borne by Gangā and was swallowed by Agni, phoetus left on the Himalayan slopes became gold, which was utilised in building the yagnāsāla at Naimisa. At her confluence with Yamunā (s v) was the *avabhṛta* of the sacrifice of Prajāpatus. On its banks Bharata performed horse-sacrifice⁶. Here Yudhisthira had his *avabhṛta* bath after Rājasūya⁷. Here were done funeral rites of the dead children of Draupadī⁸. Here again Parikṣit observed vow of fasting unto death⁹. Visited by Balarāma¹⁰. The Sagaras sent to heaven by the Ganges waters¹¹. Gangā as devī¹².

Originally of three-fold path, the Chāyāpathā being in the nakṣatramandala,¹³ addressed by Agni to bear Rudra's *garbha*, Gangā accepted the task and gave birth to Kumāra¹⁴. Gangā refilled the ocean, after Agastya drank it dry¹⁵.

Manu put the growing fish in, washed off the city of Hastināpuram, contains 3½ crores of tīrthas, forms the cure for all ills, released in seven streams by Śankara, three to the west, three to the north and one Bhagirathī, sacred in Kanakhala¹⁶.

Wife of the ocean,¹⁷ Tripathagā,¹⁸ a consort of Śiva, served by Trayambaka and other gods¹⁹. Fit for śrāddha,²⁰ the right side of the Veda,²¹ particularly sacred at three spots—Gangadvāra, Prayāga and Gangā sāgara-sangama²².

¹ Bha. VII 14 29, VIII 423 Br II 16 11, 24 ² Va 42 39-49 71 5 ³ V₁ I 9 103 II 2 334 8 108-13, 120-2 III 14 18 IV 4 26-30 18-28 ⁴ Bha IX 9 1-13 Br III 13 118 55 51 56 38-54 ⁵ Bha IX 15 3 Br III 66 25-6 73 117 M 12 44 121 26 ⁶ Bhā IV 7 63-4 Va 2 17-18 72 28 32 Br II 16 11 and 24 Bha VII 14 29, VIII 4 23 Vā 42 39-40 71 5 Bhā IX 9 1-13 Br III 13 118 55 51 56 38 54 M 15 3 Br III 66 25 6 73 117 M 12 44 121 26 Bha IV 7 63 64 Va 2 17-18 72 28-32 Bhā IV 2 35 IX 20 25 22 19 X 10 4 ⁷ Bha X 75 19 ⁸ Ib I 8 1 ⁹ Ib 3 43, 4 10, 12 28, 18 3 ¹⁰ Ib X 78 20 ¹¹ Ib IX 9 14 ¹² Ib I 19 15 ¹³ Br II 18 26-42 50-52 ¹⁴ Br III 7 355 9 4 10 30-5 14 84 37 5 54 49 IV 9 78 ¹⁵ Br III 63 167 ¹⁶ M 1 23 13 25 36 5 50 78 102 5-6 106 57 8, 114 20 121 38-41 133 23 183 107 186 10, 192 11, 239-18 ¹⁷ Vā 13 35 30 32 and 92 45 95 ¹⁸ Vā 2 7, 51 21, 46, 58 88 ¹⁹ Va 42 39-40 71 5 ²⁰ Vā 77 68 ²¹ Va 98 117 99 63 104 13, 27, 77 106 67 111 16 ²² M 106 53

Gangā (II)—(personified) a bearer of flywhisk to Lalitā.

Br. IV. 39. 74

Gangādvāra—a place sacred to Pitṛs.

Bhā. VI. 2. 39; M. 22. 10; 246. 92.

Gangeśvaram—a tīrtham on the Narmadā.

M. 193. 14-20.

Gaja (I)—the name of an asura.

Bhā XI. 12. 6

Gaja (II)—a pupil of Rathitara.

Br. II. 35. 4

Gaja (III)—a son of Uttama Manu.

Br. II. 36 39

Gajā (IV)—a chief Vānara

Br III 7. 241

Gaja (V)—a son of Mṛga (Nāga)

Br III 7 332

Gajakarna—city of, in atalam.¹ IV tala or Gabhastalam.²

¹ Br. II 20 32. ² Vā 50 31

Gajakarnam—a tīrtham sacred to Pitṛs in Gayā; ritual at.

M. 22. 33 Vā 111. 55.

Gajacarmavāsīn—a name of Śiva.

Br. II. 27. 99.

Gajacchaya—a yugadi for Srāddha

M. 17 3

Gajatunda—a Vinayaka

M 183 63

Gajamukhas—a people, perhaps Gandharvas

Br III 52 56

Gajavaktra—see Ganesa

Br IV 44. 66

Gajavithi—residences of constellations in the N path

Br 3 48

Gajasala—a Mt south of the Manasa,¹ residence of the Rudras²

¹ Vā 36 24 ² Ib 39 47

Gajasatvayam—see Hastināpura city built by Hasti

Bha. I. 4. 6 M 49 52

Gajadhyakṣa—the superintendent of elephants and his qualifications.

M. 215 36.

Gajanana—is Gaṇeśa

Br III. 41 54 42 35 44. 51 IV 27 73 M 154 505

Gajaroḥi—the mahout of the state elephant, qualifications of

M. 215 37

Gajasura—killed by Gaṇeśa (Śiva M.P.)

Br IV 27 98 and 101. M. 55 16.

Gajendra (i)—the legend of Visnu freeing the elephant in trouble While wandering in the hills, this lord of elephants felt thirsty and entered a lake in the Trikūta hill While drinking water, a crocodile caught hold of its feet Finding himself on the brink of death, Gajendra bestowed his thought on Hari on account of the *vāsana* of the previous birth Pleased with his prayer, Hari flew on Garuḍa with his cakṛa and released the animal from the crocodile The elephant attained a form like that of Hari This elephant was in his previous birth a Pandyan king by name Indradyumna devoted to Hari but cursed by Agastya to be born as elephant¹ Hari blessed Gajendra who got mokṣa by *satsaṅga*² Hence Gajendramokṣa³

Bha III 19 35 VIII 1 30 2 20-33 3 (whole) 4 6 25
¹Ibid X 71 9 XI 12 6 ²Ibid II 7 15-16

Gajendra (ii)—the Airāvata which came out of the churning of the ocean of milk It was taken up by Indra

M 251 3

Gajendrāśya—is Gaṇeśa

Br IV 14 67

Ganapīrtham—sacred to Pitṛs

M 22 73

Gananātha—see Gaṇeśa

Br IV 27 72 Vā 109 22

Gananāvidhi—18 sthānas, mentioned for enumeration of numbers

Br IV 2 102 Vā 101 102

Ganapa—a deity

Br IV 19 81

Ganapati—also *Ganeśa*

Br III 41 41

Ganas (I)—of *bhūtas*, followers of *Siva*, of gods, of *Pramathas*, attacked *Kṛṣṇa* at *Śonitapura*,¹ eleven celestial *ganas* reckoned² Twelve groups of seven living with the sun in different parts of the year, their functions³ Three clans of sages with twenty branches each In the first epoch of *Sāvarni*, all of them sons of *Mārica Kaśyapa*, with *Bali* as their *Indra*⁴

¹Bha II 6 13 X [65 (V) 46], [49] [66 (V) 49] 63
6 and 10 XII 10 14 ²M 6 44 5 52 21 ³Va. 52 24 35
⁴Ib 100 13 f

Ganas (II)—five groups of, *Yavanas*, *Paradas*, *Kāmbojas*, *Pahlavas* and *Śakas*, defeated by *Sagara*, these appealed to *Vaiśiṣṭha* who persuaded the king from further slaughter *Sagara* changed their *dharma* and physical features were degraded *Kṣatriyas* and debarred from learning *Vedas*

Br III 63 127

Ganādhīpa—is *Ganeśa*

Br III 41 41

Ganikas—courtesans ✓

Br III 27 14 and 41 49 23

Ganita—the science of computation (*Algebra*, *Geometry* and *Arithmetic*)

Va. 70 15

Ganesa—is *Vināyaka* (s v), sprung out of *Kāmeśvara*, thought of by *Laṭṭā*, destroyed *Bhaṇḍa*'s¹ followers and filled the *Śakti* host with enthusiasm Killed *Gajāsura* (s v) His riding animal was rat *Lalita* honoured him as the first

to be worshipped among gods,¹ was Nīkumbha in whose honour Divodāsa built a temple²

The head of ■ Śiva gana who sports in siddha-kṣetras, Rathyas, desolate gardens and places where there are children, the mad and others Icons of;³ origin in an elephant-faced doll made by Pārvatī from the oil and dirt scraped off her body in the course of an oil bath, cast into Ganges where he grew in size and became Gāngeya⁴

¹Bha III 41 37-41 42 ■ and 33 43 18 and 31 44 70
Br IV 27 72 104 44 67 ²Br III 67 55 ³M 23 ■
and 84 154 524, 533-41 250 25 259 23 ⁴M 154 502-5

Ganesas—formerly men who by *brahmacarya* and pilgrimages pleased Śankara and attained this status, very dear to Śiva, Pārvatī's first view of them, their habits and food, Viraka, (s v) one of them attracted Pārvatī's attention

M 154 522 to 41

Ganesapadam—in Gayā

Va 111 55

Ganesvara—is Gaṇeśa

Br III 32 23 and 59 IV 27 99 44 70

Gaṇḍakī—R. from the Himalayas visited by Balarama,¹ in the chariot of Tripurārī,² a mahānadi³

¹Bha X 79 11 Br II 16 26 M 114 22 ²M 133.23
³Va 45 96 108 79

Gaṇḍagalla—a commander of Bhaṇḍa

Br IV 21, 82

Gandīka—apparently a town to the East of Mālyavat, on the slopes of the Gandhamādhana and the Mālyavata, in the first line Ketumālas, and there is a mahāvṛkṣa Janasa.

M 113 51 Vā. 43 1-4

Ganapati—also *Ganeśa*

Br III 41 41

Ganas (i)—of *bhūtas*, followers of Śiva, of gods, of *Prathamathas*, attacked Kṛṣṇa at Śonitapura,¹ eleven celestial *ganas* reckoned² Twelve groups of seven living with the sun in different parts of the year, their functions³ Three clans of sages with twenty branches each In the first epoch of Sāvarni, all of them sons of Mārīca Kaśyapa with Bali as their Indra⁴

¹Bha II 6 13 X [65 (V) 46] [49] [66 (V) 49] 63
 ■ and 10 XII 10 14 ²M 6 44 5 52 21 ³Va 52 24 35
⁴Ib 100 13 f

Ganas (ii)—five groups of, *Yavanas*, *Paradas*, *Kāmbojas*, *Pahlavas* and *Śakas*, defeated by Sagara these appealed to Vaiśiṣṭha who persuaded the king from further slaughter Sagara changed their *dharma* and physical features, were degraded *Ksatriyas* and debarred from learning *Vedas*

Br III 63 127

Ganadhīpa—is *Ganeśa*

Br III 41 41

Ganikas—courtesans ✓

Br III 27 14 and 41 49 23

Ganita—the science of computation (*Algebra* *Geometry* and *Arithmetic*)

Va 70 15

Ganesa—is *Vināyaka* (s v), sprung out of *Kameśvara*, thought of by *Lahita* destroyed *Bhanda's*¹ followers and filled the *Śakti* host with enthusiasm Killed *Gajāsura* (s v) His riding animal was rat *Lahita* honoured him as the first

to be worshipped among gods,¹ was Nikumbha in whose honour Divodāsa built ■ temple²

The head of ■ Śiva gana who sports in siddha-kṣetras, Rathyas, desolate gardens and places where there are children, the mad and others 'Icons of;³ origin in an elephant-faced doll made by Pārvatī from the oil and dirt scraped off her body in the course of an oil bath, cast into Ganges where he grew in size and became Gāngeya⁴

¹Bhā III 41 37-41 42 2 and 33 43 18 and 31 44 70
Br IV 27 72-104 44 67 ²Br III 67 55 ³M 23 38
and 84 154 524, 533-41 250 25, 259 23 ⁴M. 154 502-5

Ganesas—formerly men who by brahmacarya and pilgrimages pleased Śankara and attained this status, very dear to Siva, Pārvatī's first view of them, their habits and food, Viraka, (s v) one of them attracted Pārvatī's attention

M 154 522 to 41

Ganesapadam—in Gayā

Va 111 55

Ganeśvara—is Gaṇeśa

Br III 32 23 and 59 IV 27 99 44 70

Gaṇḍakī—R. from the Himalayas visited by Balarama,¹ in the chariot of Tripurārī,² a mahānadi³

¹Bhā X 79 11 Br II. 16 26 M. 114 22 ²M 133.23
³Va 45 96 108 79

Gaṇḍagalla—a commander of Bhaṇḍa

Br IV 21. 82

Gandikā—apparently a town, to the East of Mālyavat, on the slopes of the Gandhamādhana and the Mālyavata, in the first line Ketumālas, and there is a mahāvṛkṣa Janasa

M. 113 51 Va. 43 1-4.

Gandusa—a son of Śūra and a brother of Vasudeva, Issueless adopted Carudesna and Sambha, sons of Kṛṣṇa

Br III 71 150 and 191 Va 96 148, 188 V₁ IV 14 30

Gatabhayam—same as Jaladharavarṣam

M. 122 20 1

Gatayu—one of the six sons of Pururavas

Va 91 52

Gatt—a daughter of Kardama, married to Pulaha Had three sons—Karmasreṣṭa, Variyas and Sahisnu

Bha III 24 23 IV 1 38

Gatma—not to marry with Viśvamītras etc

M 198 19

Gada (1)—a son of Kṛṣṇa¹ who was stationed at the western gate of Mathura for defence² Had a place on the left detachment of Kṛṣṇa's army When Jarasandha attacked Mathura for a third time Gada played a heroic part³ Attacked Caṇḍya party which pursued Kṛṣṇa taking away Rukmini⁴ Went with Vṛṣṇis to the city of Bana⁵ Accompanied Samba and others to play and came across a huge lizard in a well and reported it to Kṛṣṇa⁶ Took part in defending Dvaraka against Śālva and in expelling his forces⁷ Went to Syamantapancaka for solar eclipse⁸ At Prabhāsa⁹

¹Bha I 14 28 II 3 19 III 1 35 IV 23 12 X 41 32
47 40 52 40 52 10 XI 30 16 ²Ib X 50 20 [4] ³Ib
[50 (V) 11] [51 (V) 25] ⁴Ib 54 6 ⁵Ib 63 3 ⁶Ib
64 12 [1 4] ⁷Ib X 76 14 77 4 ⁸Ib 82 6 ⁹Ib XI 30 16

Gada (11)—a son of Vasudeva and Rohini

Bha IX 24 46

Gada (iii)—a son of Vasudeva and Devarakṣitā

Bhā IX 24 52

Gada (iv)—Art and science of, learnt by Duryodhana from Balarāma,¹ a war weapon²

Bhā X. 57 26 Br III 71 84 ²M 140 14

Gada (v)—an Asura, stronger than Vajrāyudha, gave his bone to Brahmā on the latter's request, Viśvakarman made it a gada

Va 109 3-4

Gada (vi)—a son of Bhadrā and Vasudeva

Vi IV 15 24

Gadavarman—a son of Sūra

Br III 71 138 Va. 96 137

Gadā (i)—a votary of Kṛṣṇa

Bha III 1 35 Va 85 12 109 4 and 11

Gadā (ii)—Mace of Viṣṇu

Vi IV 15 13 V 34 23

Gadādhara—Viṣṇu as, the first narrator of the Matsya Purāṇa, in the Tārakāmaya war,¹ boon to Dharmavrata after she became a stone²

¹M. 1 10 176. 30 178 23 and 46 Va 106 55 ²Vā 60 77
107 47 108 52 109 12, 20

Gadalolam—a mahātūrtha where Hari got the Gadā cleaned after breaking Heti's head with it.

Va. 111. 75-6.

Gadāśikṣā (I)—taught to Duryodhana by Baladeva.²

¹ Vā. 96. 83. ² Vl. IV. 13. 106.

Gadīnī—the wife of Yama.

M. 286. 8.

Gandha—a son of Upamadga (see *gandhamodavaha*).
(Cal. Edn.).

Vl. IV. 14. 9.

Gandhakālī—the daughter of Pitr̥s, born in the Parāśara line and mother of Vyāsa; again born as Matsyayoni. After her came Acchoda lake.

Br. III. 13. 76-9: Vā. 77. 74-5.

Gandham—said to be essence milked from cow-earth by the Gandharvas.

M. 7. 14. 10. 24: 16. 26.

Gandhamāda (I)—followed Rāma in his expedition to Lankā.

Bhā. IX. 10. 19. Br. III. 71. 112

Gandhamāda (II)—a son of Śvaphalka and Gāndīnī.

Bhā. IX. 24. 17.

Gandhamādana (I)—a Vānara chief.

Br. III. 7. 231.

Gandhamādana (II)—a forest on the south of Ilāvṛta.

Vl. II. 2. 25.

Gandhamadana (III)—a mountain range to the East of Ilāvṛta and to the W of Meru and a boundary limit of Bha-drāśva On its top falls the Sita¹ The abode of Nara and Nārāyana, visited by Brahmā² To this Mucukunda (s v) repaired after leaving the cave in which he slept³ Location and length mentioned Residence of Vānaras Here Urvaśi stayed for some time with Aila Here Viṣṇu performed tapas as Dharmasuta and created Urvaśi⁴ One of the Viṣ-kambagiris round Meru Here are Ketumalavarsa and Vaibhāja forest, the crown of Jambūdvīpa, full of celestial groups⁵ A place of pilgrimage sacred to Kāmāksī⁶ On its south Ānīla and Nisādhās, and on its East Mālyavan⁷ The place where the Bhadārī āśrama was situated and to which came Uddhava for penance⁸

¹Bha V 16 10 176 V₁ II 2 18 29 and 39 ²Bha IV 1 58
V 1 8 V₁ V 24 5 ³Bha X 52 3 ⁴Br II 15 40 17 16
III 7 194 25 67 68 7 IV 31 16 M 61 21 24 19 ⁵M 83 22
32-3 113 45 154 434 183 1 ⁶M 13 26 ⁷Vā 34 35 35 16
42 25 43 1 46 17 91 7 ⁸V₁ V 37 34 and 37

Gandhamadana Varsa—the kingdom of Ketumāla

Br II 14 52 Va 23 159 33 45

Gandhamadhana—a division of Jambudvīpa

V₁ II 1 23

Gandhamoṇa—a son of Upamadga

V₁ IV 14 9

Gandharva (I)—a Kādraveya Nāga¹ lives in trees²

¹Br III 7 36 Va 61 79 62 100 69 73 100 159 101 3
and 2E 106 55 ²Br I 7 84 8 40

Gandharva (II)—a kingdom noted for horses,¹ = divi-sion of the Bhāratavarṣa²

¹Br IV 16 17 M 114 8 121 48 ²V₁ 45 79 V₁ II 3 7

Gandharva (III)—a god to be worshipped in house-building

M 253 25

Gandharva (iv)—the fourteenth kalpa, here Gandhārasvara and Nāda came into being

Va 21 32

Gandharvas (i)—born of Arisṭā and Kaśyapa,¹ worshipped for personal beauty,² sent by Indra to disturb Markandeya's tapaṣ;³ killed in crores by Bharata,⁴ other references to⁵ A gana moving with the sun by turns praising him⁶ sang Sāma in Vārūṇi yaṇa⁷ Three steps inferior to gods, semidivine like Yakṣas, Rākṣasas and Piśācas, frequent Kailāsa, vanquished by Rāvana, Citraratha was their overlord⁸ milked the earth and preserved its essence Gandha (s v), worship Barhiṣad manes, attended with Apsaras at the yaṇa of Arjuna Kārtavīrya,⁹ world of,¹⁰ live in trees,¹¹ ety from singing,¹² according to Va P sons of Bhadrā¹³

¹M 5 1 6 29 and 45 VI I 5 46 21 25 ²Bha II 3 6
³Ib XII 8 16 ⁴Ib IX 11 13 ⁵Ib IV 6 9 V 1 8,
 VI 7 3, VII 7 50 8 38, X 3 6 4 11 25 31 55 23 82 19, 85 41
 XI 6 3 12 3 14 5 16 33 31 2 XII 11 47 Br IV 1 155
 2 26 4 2 9 77 15 24 20 48 and 101 33 15 39 56 ⁶Br II
 23 27 and 50 32 1 2 35 191 ⁷Br III 1 25 ⁸Br III 7
 167-70, 255 8 10 10 37 24 59 IV 36 16 M 8 6 ⁹M 10 24
 13 17, 15 3 37 2 and 4 43 22 ¹⁰M 78 11 246 61 247 11
¹¹Br II 7 84 Va 9 55 21 33 30 86 33 64 34 55 ¹²Br II
 8 40 ¹³Va 66 73

Gandharvas (ii)—(Mauneya) in number 60 crores, overcame the Nāgas of Rasātala and deprived them of their jewels, etc., ultimately defeated by Purukutsa, son of Māndhātā

V, IV 3 4 9

Gandharvanagara (*Gandharvapura*)—an imaginary city compared to this māyā-ridden universe, seen by the company of merchants (jivas) wandering in saṁsāra

Bha IV 12 15 V 13 3 and 7

Gandharvavadana—is Hayagrīva

Br IV 22 40

Gandharva visaya—Bharata in charge of, killed three crores of them

V₁ IV 4 100

Gandharvi—the name ōm rising from Gāndhāra

Va 20 3

Gandhavatī—the sabhā of Vāyu on the sixth slope of Meru

Va 34 89

Gandhākarsanikā—a śakti

Br IV 19 18 36 89 44 118

Gandhatmakamgunam—the quality of the earth eaten up by waters in Pratyāhāra

Va 102 7

Gabhastalam—of pink red, here are cities of Kālanemi, Gajakarna and other Asuras and Nāgas

Va 50 12 14 31-33

Gabhastī—a R in Śakadvīpa same as Sukṛta

Br II 19 96 M. 122 33 V₁ II 4 65

Gabhastimat (I)—one of the nine divisions of Bhārata-varṣa

Bhā II 10 9 M. 114 8 Va 45 79 V₁ II 3 6

Gabhastimat (II)—a region of the Patāla, and with brown soil

Vi. II 5 2-3

Gabhira—a son of Pravira ruled for 30 years

Br III 74 186

Gambhira (I)—(*Gabhira-Br P*) a son of Rabhasa and father of Akriya

Bha IX 17 10

Gambhira (II)—a son of Bhautya Manu

Br IV 1 114

Gambhira buddhi (I)—a son of Indrasavarni

Bha VIII 13 33

Gambhira buddhi (II)—a son of Manu Bhauma

Vi III 2 45

Gaya (I)—a sage who knew the power of Viṣṇu's yoga

Bha II 7 44

Gaya (II)—a son of Ulmuka and Puṣkarini

Bha IV 13 17

Gaya (III)—a son of Havirdhana (Ūsu ?) and Āgneya

Bha IV 24 8 Br II 36 108 37 24 Va. 62 23 Vi I 14 2

Gaya (IV)—a son of Nakta and Druti A rajarṣi and an *amsa* of Hari a mahapurusa who ruled his kingdom righteously and with devotion to Hari His name is sung in an ancient gatha as the upholder of *dharma* Vedas Brahmanas and yajnas His queen was Gayanti who was mother of three sons Citraratha and others At the end of

his rule he renounced the throne and sought refuge with Hari

Bha V 15 6 14 X 60 41 Br II 14 68 Va 33 57 V₁ II 1 38

Gaya (v)—though lord of seven dvīpas, he was not content He wanted more territory

Bha VIII 19 23 XII 3 10

Gaya (vi)—a son of (Ilā) Sudyumna and Lord of Dakṣinapatha,¹ king of the eastern kingdom with its capital Gaya², a Rajarsi³ Performed a big sacrifice and gave lavish gifts to all Brahmanas even gods were pleased and granted a boon perpetuating his name by a city Gayapuri, attained Viṣṇuloka⁴

¹Bha IX 1 41 M 12 17 ²Br III 60 18 ³Va 85 19
⁴Va 112 1 6

Gaya (vii)—a son of Angirasa and Ūru

M 4 43

Gaya (viii)—a son of Balakasva

Va 91 61

Gayanti—(Gāyanti-Br P), wife of *Gaya* (s v) and mother of three sons

Bha V 15 14

Gayasiras—sacred to Hari

Bha VII 14 30

Gaya (i)—a R visited by Balarāma

Bha X. 79 11

Gaya (II)—(c) the kingdom of, sacred for śrāddha offering Dharmapṛṣṭa, Brahmasaras, and Gṛdhraṇḍa are chief places here capital of Gaya, Paraśurāma performed śrāddha here ¹

A *pitr̥tīrtham* being the residence of Pitāmaha, a gāthā says that any one son may visit Gayā and satisfy all Pitṛs ²

Fit for śrāddha, a man devoted to Gayāśrāddha must dress himself in beggar's garments, circumambulate the grama, and the next one with shaving and begging money, śrāddha in Brahmakunḍa and other places, going to Dharmaṛanya after worshipping Gadādhara, feed the Brahmans there without enquiring into their family, conduct or learning, offer *pinda*s in Gayārūpa, even for unknown cognates and names, *pinda* for one's own self with *tīla*, by this even heinous crimes are mitigated, a superior tīrtha, best in Makara, eclipses of the sun and moon, and Caitra and Pretapakṣa (Mahālaya), others are adhūmasa, birthday, the evening of Guru and Śukra, the stay of Brhaspati in Sīma which is once in twelve years ³

The face of the Veda, ⁴ Śambhu, Viṣṇu and Ravi, sacred to Gaya ⁵

¹ M. 12 17 Br III 13 104 19-11 47 17 60 19 Va 85 19
² M. 22 4-6 and 26 110 2, 192 11 204 8 207 40 ³ Va 77 97
 80 45 83 12-44 ⁴ Ib. 104 77 ⁵ Ib 112 20

Gaya (III)—six in number, Gāyāgaya, Gayāditya, Gayatṛi, Gadadhara, Gayā, Gayāsura, all tending to salvation

Va. 112 60

Gayakuṭa—in Gayā

Va 112 52

Gayakhyānam—the legend about Gayā

Va 112 62, 67

Gayatirtham—origin of, the austerities of Gayāsūra here bearing a stone on his head Here Gadādhara stood steadfast lest he should move, on this Brahmā performed ■ sacrifice shaving and fasting are prescribed in tirthas but not for this place, measurement 2½ krosa, Gayākṣetram 5 krosas and Gayaśūra 1 krosa the best of all tirthas

Va 105 4-46

Gayaditya—the north sun

Va 109 21

Gayapuri—after the name of king Gaya

Va 112 5

Gayayatra—pilgrimage to Gayā, preliminaries, performance of Śraddha going round the village travel to another village and so on, every day without begging food etc purity and selflessness to be maintained, reaching Gayā, bathing and performance of Śraddha according to his Veda śakha, the next day visit to Pretaparvata, bath in Brahmakunda and the offer of pinḍas in other places See *Gaya*

Va 110 19

Gayasira—one krosa in extent ¹ Śraddha there lifts 100 generations

¹ Va 105 22 ² Ib 105 31

Gayasraddham—one of the four means to mukti,¹ special varṇa to mother ² for pinḍa;³ suitable occasions for ⁴

¹ Va 105 16 ² Ib 108 35 110 17 ³ Ib 23 59 ⁴ Ib 105 47-8

Gayasura—had a stone over his head on which Brahmā performed sacrifices, Gaya performed yāga in Śvetakalpavāraha after him the name for the place, the son who goes to Gayā, he who resides at Gayā for three pakṣas

purifies seven descendants, or residence at least for 15, 7 or 3 days, one offers puṇḍa with tīla to forefathers and to oneself, the four heinous offences are expiated with the ritual at Gayā

Out of the navel of Viṣṇu came Brahmā who created Asuras one of whom was Gaya, 125 yojanas in length and 60 in breadth, a Vaiṣṇava, performed *tapas* at Kolihala hill for 1000 of years,¹ all gods went to Viṣṇu Gayasura with whom Viṣṇu was pleased was granted his request, to be the best of all, Yamapuri became vacant, all went to Brahmā and he went to Viṣṇu, on the latter's advice Brahma went to Gaya and wanted to perform yāga on his body, a true devotee, Gaya agreed readily. But finding him unstable Brahmā ordered Dharma to place a stone on his head and the devas to stand to maintain balance, Viṣṇu was again approached who gave his mūrti and finding Gaya still unstable Gadadhara himself took his stand and made the stone motionless. Pleased, Viṣṇu gave him what he desired. It was that they should all live there and that the people who did rites there must reach Brahmaloḥa. See Gayā tirtham

Va. 105 5-13 ch. 106 (whole) 108 8 109 13

Garimā—a siddhidevi

Br IV 19 4 36 51

Gariṣṭa—a Danava

Br III 6 16

Garuda (*Garutmat*) (1)—a son of Tārṅśya (*Kaśyapa*) and Vinata (*Suparnā*), and vehicle of Hari¹ Has abode in Śalmalīdvīpa² Took Kṛṣṇa to Madhuvana,³ Identified with Hari, and regarded as the embodiment of the Vedas⁴ Attacked Asura followers of Bali, and knowing Hari's mind, he bound Bali with cords of Varuna⁵ Serves as a watch for Kṣīroda. When he saw Bali carrying away Hari's crown jewel, he pursued him and recovered it after a fight. When he saw on his return from Gomanta, he placed it on His

head and belauded him, requesting him for opportunities of service to Him, who ordered him to go back and come whenever He thought of him ⁶ His winning nectar is compared to Kṛṣṇa winning Vaidarbhi in *svayamvara* ⁷ Kāliya, the enemy of snakes, freed from fear of, entered into an agreement with snakes of Ramanaka to give him *baḷi* every fortnight Kāliya failed to do this, and after a fight escaped to the river Kālindī where Garuda could not go, as he was under a curse It happened once that Garuda took a kingfish from the river against the wish of the sage Saubharī who cursed that Garuda's coming again there would mean the end of his life ⁸ Attacked by Mura, ⁹ killed all elephants of Naraka, ¹⁰ carried Kṛṣṇa to Indra's city Defeated Varuna attacking Kṛṣṇa, flung Śiva and his bull to a distance of a hundred *dhanus* Discomfited Airāvata of Indra, and took Kṛṣṇa and Satyabhāmā safely to Dvārakā ¹¹ Garuda standard of Hari ¹² Praise of Hari ¹³

Took nectar for mother's sake to Somaka hill of Plaksa, married five daughters of Tāmra and became father of birds in all the world ¹⁴

Younger brother of Aruna ¹⁵ Worship of, on the Bhīmadvādasi, and in the Lakṣa homa of Grahabalī Icon of ¹⁶ In the Tarakāmaya in the war with Kālanemi performed tapas at Kanakhala ¹⁷ had a number of wives, sons and grandsons, the eater of all cruel snakes—his descendants spread over largely the whole of Śālmalīdvīpa, and the mountains Devakūta, Manimanta, Sahasraśikhara, Parnamala, Sukesa, and Satasruṅga the five-peaked Kauraja, Hemakūṭa etc ¹⁸

¹ Bha VI 22 III 19 11 Br III 7 29 8 11 M 6 34 146
² Vā 49 10, 69 66 70 11 72 45 V₁ I 21 18 ² Bhā V 20 8
³ Ib IV 9 1 ⁴ Ib VI 8 29 VIII 3 31 ⁵ Ib VIII 21 18 and
⁶ Ib X 53 (V) 10 19 ⁷ Ib X 17 ⁸ Ib IX 63, 17
⁹ 11 V₁ V 7 78 ⁹ Bhā X 59 7 8 ¹⁰ Ib 59 19 V₁ V 14
¹¹ Bha 65 (V) 1 66 (V) 22 25, 48, 67 (V) 11-14, 38-39, M 150
¹² 219 V₁ V 30 64-70 XI 30 44 ¹³ Br III 71 248 ¹⁴ Bhā IV
¹⁵ 30 6 XI 27 28 ¹⁶ Br II 19 11-12 III 7 448 51 M 122 15
¹⁷ M 150 57 ¹⁸ M 53 41, 69 26, 93 99 258 11 and 12 ¹⁷ M
¹⁸ 152 6-7, 36 153 181 171 50 178 32 and 50 193 70 249.35
¹⁸ Vā 328-335

Garuda (I)—a son of Viśveśā

M. 171 50

Garudadhvaṇa—Viṣṇu (Kṛṣṇa)

M 150 211 152 21 163 106 7 Va 24 90 96 239

Garuda Purana—a mahāpurāṇa comprising 19000 slokas

Bha. XII 7 23 13 8 V: IV 6 23

Garutmat—see *Garuḍa*

Bha. III 21 11 Br II 19 11 Va 59 328, 335 Vl V 30 64
34, 13 and 23

Garutmāthṛdaya—a goddess following Bhavamālīnī

M. 179 71.

Garga (I)—a son of (Bhuva) Manyu and father of Śini, (Chini)

M. 49 36 Vl IV 19 21-23

Garga (II)—the Purohita of Yadavas Urged by Vasudeva, he went to the Vraja of Nanda who welcomed him as befitted a Guru, praising him as the great author of Jyotiṣa sastra Requested by Nanda to do *nama samskara* to Kṛṣṇa and Rāma without Kamsā's knowledge, he did so and returned to his place¹ He held Kṛṣṇa and Rāma to be divine incarnations² He informed Nanda that Kṛṣṇa was the son of Vasudeva and an *amśa* of Nārāyaṇa³ He officiated at *Upanayana samskāras* of the two brothers⁴ He had also informed Mucukunda that Nārāyaṇa was to be born on

the earth as Kṛṣṇa⁵ He was invited for the Rājasūya of Yudhiṣṭhira⁶

¹Bha X || 1-20 V₁ II || 26 V 6 8 9 ²Bha X 46 23 ³Ib 26 15 23 ⁴Ib 45 26 29 ⁵Ib 51 45 ⁶Ib 74 8

Garga (III)—an Angirasa and a mantrakṛt

Br II 32 107 M 145 101

Garga (IV)—the Purohita of Haiha

Br III 28 39

Garga (V)—a son of Prataṛdana

Br III 67 69 V_a || 65

Garga (VI)—the preceptor of the seven sons of Kauśika who tended his cow, killed and made a meal of it in a famine For this sin they were cursed to have five rebirths, no marriage alliance with Brhaspati

M 20 3 196 24

Garga (VII)—an author of architecture

M. 252 3

Garga (VIII)—a ṛtvik at Brahmā's sacrifice

V_a 106 35

Gargabhumī—the son of Gārgya, of Vatsa line

Br III 67 78

Gargesvaram—a tīrtham on the Narmadā

M 191 82 3

Garjanam—a tīrtham near Yantreśvara on the Narmadā

M 190 3

Garjini—a Varna sakti

Br IV 44 60

Garta—a son of Vasistha and Ūrjā

Br II 11 41

Gardabhas—the asses of the Tāmasa line

V₁ 1 21 17

Gardabhaksa—a son of Bali

Va 67 88

Gardabhins(ia)—ten rulers of this line are distinguished, see Maunas¹ Seven of them ruled for 72 years (94 M P) after Ābhiras²

¹Bha XII 1 29 V₁ IV 24 51 ²Br III 74 172 and 4
M 273 18 20 Va 22 359

Gardabhi—a mind born mother

M 179 18

Gardabhimukha—a Pravara sage

M 199 16

Garbha (i)—a son of Turvasu

M 48 1

Garbha (ii)—the child in embryo,¹ a union of Śukra—springing from *majja* which is from bone which is due to *medas*, which again results from flesh, that is due to *sonitam*, emerging from Rasa or waters, Śukra constitutes of Soma and sonitam of Agni The former resides in Kaphavarga and the latter in Pittavarga The place of *kapha* is heart and that of *pitta* is the navel region Stages in the *garbha* and formation described²

¹Bhā III 31 1 10 Va 97 46-57 ²Br III 72 45-57 Vā 14 18-26

Garbha (III)—the four central parts out of 16, into which a site (of a temple to be built) is divided; measurements of its foundations, walls, doorways, etc.; likewise other parts of temple bear specific relation to the *garbha*.

M. 269. 1-8.

Garbhabhūmi—a son of Gārgya.

Vā. 92. 73.

Garbhādhānam—a ceremonial connected with pregnancy ; a samskāra.

Br. III. 42. 43. M. 275. 16

Garbhīṇī—restrictions to be observed by, laid down by Kāśyapa for Diti: Her failure to observe them gave Indra the loophole he was seeking to destroy her foetus , see Diti, Indra.

M. 7 37, 47 52 4

Garvi—a sudharmāna god.

Br. IV. 1 60

Gavaya—a Vānara chief

Br. III. 7 232.

Gavayas—created by Brahmā from his feet.

Vi. I. 5 49

Gavalgana—the father of Samjaya

Bhā. I. 13 30

Gavākṣa (I)—a Dānava with manuṣya dharma

Br. III. 5 16. Vā. 68. 16.

Gavākṣa (II)—a Vānara chief.

Br. III. 7. 243.

Gavakṣa (III)—a son of Śambhu

Va. 67 81

Gavam vrataṁ—a sūktam of the Sāma Veda recited in tank ritual

M. 37 37

Gaviṣṭha (I)—a Dānava, in the sabhā of Hiranyakaśipu

Br III 6 4 M. 161 79

Gaviṣṭha (II)—a son of Angirasa

M. 196 2

Gaviṣṭhira—an Ātreya and a sage, a mantrakṛt and gotrakara

Br II 113 M. 145 107 197 7-8

Gaviṣṭhira—an Ātreya clan

Br III 8 85, Va. 70 77

Gaviṣṭu—one of the ten horses of the moon's chariot

Br II. 23 57

Gateṣana (I)—a son of Citraka and father of two sons

Br III. 71 114, 259 Va. 96 113

Gateṣana (II)—a son of Vasudeva and Śrāddhadevi-
(M P) adept in citra warfare Father of Bhūri and
Bhūrindrasena,¹ in a previous birth was Yama and created
forests.²

¹ Br III. 71. 184 M. 46 12 47 22 Va. 96 250 ² Va.
96. 181 2.

Gateṣana (III)—a son of Aśvini and Akṛūra

M. 45. 32.

Gaṇeśhi (I)—a son of Virocana, and father of three sons

Va 67 76-77.

Gaṇeśhi (II)—one of Danu's sons.

Va. 68 4

Gaṇeśhi (III)—a mānava with manuṣya dharma

Va. 68 16

Gavyuti—2000 dhanus.

Bhā V. 29 19 Br I 7 100 Vā 8 106 101 126

Gahana—a chief Vānara

Br III 7 235.

Gā (I)—a daughter of Kākustha, and wife of Yati

Br III 68 13 Vā. 93 14

Gā (II)—a name of Sarasvatī.

Va. 23 5 35.

Ganga—a Gandharva.

Vā. 69 26.

Gāṅgādadhī—a pravara of Anguras

M. 1a 17

Gāṇapatī mantras—sacred to Gaṇapati.

Br IV 38 5.

Gāṇapatyam—the abode of Gaṇapati,¹ attained by the Śūdra who is not addicted to drink.²

¹ Br II 27 123 IV 7 52 ² Vā. 191 354

Gavākṣa (III)—a son of Śambhu

Va 67 81

Gavam vrataṁ—a sūktam of the Sama Veda recited in tank ritual

M 58 37

Gaviṣṭha (I)—a Dānava, in the sabhā of Hiranyakaśipu

Br III 6 4 M 161 79

Gaviṣṭha (II)—a son of Angirasa

M. 196 2

Gaviṣṭhira—an Ātreya and a sage, a mantrakṛt and gotrakara

Br II 32 113 M 145 107 197 7 8

Gaviṣṭhiraś—an Ātreya clan

Br III 8 85, Vā 70 77

Gaviṣṇu—one of the ten horses of the moon's chariot

Br II 23 57

Gaveṣana (I)—a son of Citraka and father of two sons

Br III 71 114, 259 Va 96 113

Gaveṣana (II)—a son of Vasudeva and Śrāddhadevi-
(M P) adept in citra warfare Father of Bhūri and
Bhūrindrasena,¹ in a previous birth was Yama and created
forests²

¹Br III 71 184 M. 46 19 47 22 Va. 96 250 ²Va
96 181 2

Gaveṣana (III)—a son of Aśvini and Akṛūra

M. 45 32

Gaveṣṭhi (I)—a son of Virocana, and father of three sons

Va 67 76-77

Gaveṣṭhi (II)—one of Danu's sons

Va 68. 4

Gaveṣṭhi (III)—a mānava with manuṣya dharma

Va 68 16

Gavyūti—2000 dhanus

Bha V 29 19 Br I 7 100 Va 8 106 101 126

Gahana—a chief Vānara

Br III 7 235

Gā (I)—a daughter of Kākustha, and wife of Yati

Br III 68 13 Va 93 14

Gā (II)—a name of Sarasvatī

Va 23 5, 55

Gāṅga—a Gandharva

Va 69 25

Gāṅgodadhī—a pravara of Angiras

M 196 17

Ganapatā mantras—sacred to Ganapati

Br IV 38 5

Ganapatyam—the abode of Ganapati,¹ attained by the Sūdra who is not addicted to drink.²

¹Br II 27 123 IV 7 59 ²Va 101 354

Gandiva—the arrow of Arjuna,¹ the bow of Arjuna lost its power after Kṛṣṇa's departure to heaven²

¹Bhā I 7 16 9 15, X 58 13 ²Vī V 38 21, 23 and 45

Gatratvat—a son of Kṛṣṇa and Mādri (Lakṣmanā-Vī P)

Bha X 61 15 Vī V 32 4

Gathas—ancient popular songs, a feature of the Purānas, Nārada on Vali's sacrifices, on Pitrs, on Yayatī, on Kārtavīrya, on Rāma,¹ about Gayā and the Narmadā,² sung by divine ṛṣis in Khaṭvāṅga's Yajña,³ by Prahlada on Hari⁴

¹Br II 34 21 III 7 272 19 9 63 192 68 96 69 19 IV 15 32 M 43 23 204 2 and 19 Vī III 6 15 ²M 22 5 186 5 207 39-40 ³Va 60 21 73 41 83 10 88 191 93 94 94 10 96 13 ⁴Vī I 17 29

Gathi—an Ārṣeya pravara of Angiras

M 196 22

Gadhī—(Kauśika) a royal sage who knew the yoga powers of Hari,¹ the son of Kuśāmbu(a) (Kuśanābhava P) Indra incarnate His daughter was Satyavatī whom the Brāhmana Ṛcika wanted to marry Gadhī thought him unsuitable and asked for a bride-fee of a thousand horses white like the moon and with one ear black This condition was satisfied with the help of Varuna, and Ṛcika got her married Gadhī's wife took the consecrated caru intended for her daughter and became the mother of a Brahmarṣi, by name Viśvavān² He was desirous of more territory on the earth³ Son of Kuśika, wife Paurukutsī⁴

¹Bha I 19 9 II 7 44 Va 91 65 6 ²Bha IX 15 4 10 16 28 and 32 Vī IV 7 11 16 ³Bha XII 3 9 ⁴Br III 100 35 58

Gadhīputra—a name of Akṛūra

Va 100 80

Gādheya—see Viśvāmitra

M 145 111

Gāndinī—a daughter of Kāsirāja, married Śvaphalka, mother of Akrūra and other sons, used to present ■ cow every day to a Brāhmana (born after 12 years in the womb when her parents gave a gift of a cow everyday to a Brahman-V; P for three years)

Bhā IX 24 15 X 41 6 49 3 57 32 Br III 71 82-110
Vā 96 97, 105, 109 V; IV 13 124-6, 14 7

Gāndharva—one of the nine divisions of Bhāratavarṣa

Br II 16 9 M 48 7

Gāndharvam (i)—a form of marriage by which Kṛṣṇa married Rukmīṇī, and Duśyanta married Śakuntalā Princesses usually chose their husbands

Bhā III 3 3 IX 20 15-16 Br IV 15 5, V; III 10 24

Gāndharvam (ii)—the science of music, a vidyā, mūrchanas and their lakṣanas in,¹ the music displayed at the court of Brahmā also the music played upon by Kṛṣṇa²

¹ Vā 86 26, 36 69 V; III 6 28 ² Bhā IX ■ 30, X 21
5[1] Br III 61 21 26 8

Gāndharva loka—attained by Purūravas

V; IV ■ 93

Gāndharva veda—music

Bhā III 12 38

Gāndharvī (i)—a daughter of Surabhi and Kaśyapa, and a sister of Rudras, mother of horses like Uccaiśravas

Br III 3 73-7

Gāndharvī (ii)—a daughter of Gandharvas

Va. 69 10

Gāndharvī (III)—a R from the lake Viṣṇupadam

Br II 18 68, Va 47 65

Gandhara (I)—the son of Aru(d)dha (Ārabdha-Bhā P, V₁ P) After him came the Gāndhāra country famous for horses : Father of Dharma

Bha IX 23 15, Br III 74 9 10, Va 99 9, V₁ IV 17 4

Gāndhāra (II) (*svara*)—an auspicious one,¹ the third of the seven notes of music²

¹M 243 21 ²V₂ 21-32, 86 37

Gandhāra (III) (c)—a northern kingdom and tribe whose king contemporary of Kṛṣṇa was Śakunī who was an ally of Jarāsandha. Hence his subjects were enlisted by Jarāsandha against the Yadus. Śakunī himself was placed on the east of Gomanta hill during its siege. Here Bharata's sons Taksa and Puskara ruled,¹ noted for horses,² also *gandhara*

¹Bha X. 52 11 [6], [50 (v) 3] M 114 41 121 46, 144 57
Br II 16 47, 18 47, 31 83 III 63 190, 73 108 74 9 10 Va 88 189 ²V₂ 99 10

Gāndhāra—a son of Śaradvat and a grandson of Druhyu, after whom was named the country Gāndhāra, had choice horses of the Āraṭṭa country

M 48 6 7

Gāndhāras—people of

Va 45 116, 47 45, 58 82, 98 107

Gandhāraka—a kind of sweet rice, unfit for śrāddha
V₁ III 16 8

Gāndhārakāyanas—of Agastya family

M. 202 R

Gāndharagrāma—musical term

Va. 86 41, 50

Gāndhārī (i)—the wife of Dhrtarāstra and mother of hundred sons—Duryodhana and others¹ Daughter of Subala² Met by Kṛṣṇa and Rāma after the burning of lac house³ Heard of Kṛṣṇa's marriage from his wives and was lost in wonder⁴ Her grief at Bhīṣma's death, was consoled by Yudhishthira⁵ Felt keenly Kṛṣṇa's separation Welcomed Vidura to Hastināpura⁶ Approved of the anointing of Yudhishthira⁷ Went with her daughter to Syamantapañcaka for solar eclipse, and there met Kṛṣṇa and Vṛṣṇi⁸ Settled on the banks of the Ganges with Dhrtarāstra, following him to the Himalayas As a chaste queen she ascended his funeral pyre⁹

¹Bha IX 22 26 M 50 47-8 Vā 99 242 V₁ IV 20 39
²Bhā X 81 1 ³Ib 57 2 ⁴Ib X 84 1 ⁵Ib I 9 48 ⁶Ib 10 9, 13 4 ⁷Ib X 80 [5] ⁸Ib 82 24 ⁹Ib I 8 3, 13 20 and 57

Gāndhārī (ii)—one of the wives of Dhṛṣṭi Father of Sumitra

Br III 71 18-19

Gāndhārī (iii)—the wife of Vṛṣṇi, gave birth to Sumitra

M 45 1 Vā 96 17

Gāndhārī (iv)—a queen of Kṛṣṇa

M 47 13

Gāndhārī (v)—a daughter of Surabhi and Kaśyapa

Va 66 71

Gāyatrī—a sūktam of the Sāma Veda to be recited in tank ritual,¹ from the first face of Brahmā²

¹M 58 36, Vā 9 48 ²V₁ I 5 53

Gāyatrī (i)—a poetic metre,¹ a sister of Aruna and Garuda, recitation,² wife of Prajāpati³

¹Bha III 12 45, XI 21 41, M 125 47, Br II 8 50, 13 145, Vā 23 65, 69, 31 47, 50 165, 51 64, 55 42, 69 67, 106 58, 109 21
²Bha XI 17 25, Br III 7 30, M 239 9 ³Vā 21 42
P 67

Gayatri (II)—one of the seven horses yoked to sun's chariot, expiation for sin, in Sandhya worship

Br II 21 113, 22 72, 26 44 IV 7 69 Vi II 8 5, IV 8 89

Gāyatrī (III)—a sakti,¹ mind-born daughter of Brahmā, inseparable from him, a goddess enshrined in the Vedas, as the basis of dharma in the Bhāgavata P²

¹Br IV 44 86 ²M 3 32, 4 7, 9 and 24, 53 20, 171 23

Gāyatrī (IV)—Raudrī, contemplated by Brahmā in the 21st kalpa, gauh in Lohita kalpa²

¹Va 23 13 ²Ib 23 69

Gayatritīrtham—in Gayā, bathing at and offering of Pratassandhyā or morning prayers

Va 112 21

Gāyana—a Bhārgava gotrakara

M 195 23, Va 83 61

Gayanas—Unfit for śrāddha

Va 79 69

Gārudakalpa—the 14th kalpa, an account of, in the Garuda Purāna

M. 53 53, 290 6

Garudam—the Purana of 19000 verses narrated by Kṛṣṇa in the Garuda kalpa, the origin of Garuda from the mundane egg, a gift of, takes one to Śiva loka, see Gāruda Purāna

M. 53 53-4

Gārudā—Sugriva, the enemy of snakes in the Vai-karika hull

Va 39 40

Gārga—a son of Bhuvamanyu

Va 99 159

Gargapatyapadam—in Gayā

Va 111 50

Gārgi (I)—a contemporary of Vāsudeva-Kṛṣṇa

Br III 73 94

Gārgi (II)—a Vīthi comprising Sravana, Dhaniṣṭha and Śatabhisak

Va 66 51

Gargya (1)—a son of Śinī From Kṣatriyas, Brāhmaṇa lines came into being

Bha IX 21 19

Gargya (II)—a son of Venuhotra and father of Gargabhumī Vamśa and Vatsa—cursed Janamejaya,¹ the curse led to the destruction of the chariot presented to Rudra by Yayāti, his son Lokagandha was put to trouble by the wicked king Janamejaya,² a sage³

¹ Br III 67 77 8, III 21 Va 92 73 4 ² Va 93 21 ³ Ib 34 69

Gargya (III)—an ārṣeya pravara of Bhargavas

M 195 33

Gārgya (IV)—a mantrakṛt

M. 196 23 and 48 Va 59 98 65 106

Gargya (V)—a son of Rṣabha, the avatar of the lord

Va 23 144

Gārgya (vi)—a son of the avatar of the 28th dvāpara
Va. 23 223

Gārgya (vii)—a pupil of Bhaṣkala, was childless and hence was ridiculed as impotent by Syala, was engaged in penance for Mahādeva for a son by living on iron ore, was appointed to produce a child on the Yavana queen and the son was Kalayavana

Vi III 4 25, V 23 1-5

Gargyas—Ksatriya-Brahmans

Va 99 161 Vi IV 19 23

Gargyahan—a pravara

M 196 31

Gārgyayana—a Bhārgava gotrakara

M. 195 23

Gardabhi—one of the Pañcārṣeyas and a Bhārgava

M 195 11

Garhapatya—the sacrificial fire, Dharmavrata performed austerities standing in this fire,¹ the face of the Veda² Nirmathya agni, father of two sons, Śamsya and Śukra³

¹ Va 97 25, 111. ² Ib 104 85, 106 41 ³ Br I 12 11, Va. 29 11

Gārhayana—a Bhārgava gotrakara

M. 195 23

Galava (i)—a sage of the VIIIth manvantara, a sage of Sāvarni epoch, = Bhārgava gotrakara and a pravara sage

Bha. VIII 13 15 Br III 66-72, IV 1 10 M 9 32, 195 22, 196 31 Vi III 2 17

Galava (II)—a sage who came to see Kṛṣṇa at Syaman-tapañcaka

Bhā. X 84 4

Gālava (III)—a Vāṃ

Va 61 25

Gālava (IV)—a Kauśika,¹ a son of Viśvāmītra, whose wife took him on her neck (gale baddha) to sell him for 100 cows. Satyavrata (Satyavrata Trisanku-Br. P) released him and undertook to feed both of them so as to earn the gratitude and grace of Viśvāmītra.²

¹ Vā. 100 10 ² Br III 63 89, Vā. 88 90.

Gālavas—of Kauśika gotra.

Va 91 100

Gālavit—an Ārṣeya pravara of Angiras

M 196 22

Gāva—a group of nāḍis of the sun pouring out heat.

Br II 24 29 Vā. 53 22

Gira—a son of Sārana

Vā 96 165

Giri (I)—a son of Śvaphalka

Bhā IX. 24 16

Giri (II)—a son of Balarāma

Br. III 71 167.

Giri—worship of Instituted by Kṛṣṇa as a substitute for Indra worship among the Gopas ¹ *Ety* of precious stones and herbs in ²

¹ Bha X 24 25 32 ² Br II 7 11 19 137 M 10 25 6

Girika (I)—a son of Balarama

Br III 71 167

Girika (II)—a son of Sarana

Va III 165

Girikamika—a R sacred to Pitrs

M 22 39

Girika—the wife of Caidyoparicara (*Vidyoparicara* Va P)

M 50 26 Va. 99 221

Giriksatra—see *Giri* and *Ksatropaksatra*

V₁ IV 14 9

Girigahvara—a northern kingdom

Br II 16 47

Giriya (*mantras*)—sacred to Uma

Bha I 15 12 Br IV 38 7

Giriyasiva—represent Brahman

Br IV 43 75 and 86

Giritanayavratam—sacred to Uma—performed for twelve months with different flowers for each month—also *Amantatrayavratam*

M 62 39

Giritra—a name of Śiva.

Bhā. II. 1. 35.

Giridurga—the best of six hill fortresses.

M. 217. 7.

Giriprajā—the place where Kakṣivān attained Brahmanhood.

Vā. 99. 93.

Giriyajña—the cult of mountains; appropriate to the environment of cow-herds.

V. V 10. 36; 37-8, 43-5

Girirakṣa—a son of Gāndinī.

Vā. 96. 110

Girirājoputrī—surname of Umā, Pārvatī.

Br. II. 25 40, Vā. 54. 44, 95 and 115

Girivara—sacred to Lakṣmī.

Br IV 44 99

Girivraja—the capital of Jarāsandha, entered by Kṛṣṇa, Arjuna and Bhīma disguised as Brahmanas.¹ Here Gautama retired and Kakṣivat attained Brahmanhood. Here too the Bhādrathas ruled.² Capital of Somādhi, son of Sahadeva killed in Bhārata war, capital of Śiśunūka after Nandivardhana while his son ruled from Benares.³ Capital of the Māgadheyas.

¹ Bhā. X. 70 24, 72 16. ² Br III 74 95, 110 and 124

³ M. 271 19, 272 6. ⁴ Vā. 99 296, 315

Giriśa—the name of Śiva, the lord of Bhūtas and Piśācas, having the trident in his hand.

Brā. II 1 7 Br II 27 63 M. 47. 199 Vā. 62. 242, 70 8.

Gītanāḍita—Mt in the Gayāśilā where Rudra sports with Pārvaṭī

Va 108 51

Gītam—of apsaras and Gandharvas,¹ in connection with worship of trees and in founding new shrines² Kinnaras famous for;³ five deities of⁴

¹ M 7 14 61 23 82 29 105 6 120 31 ² Ib 232 15 265
7 and 51 ³ Va 54 6 69 37 ⁴ Ib 87 30

Gītayoginī—a name of Lalitā

Br IV 17 48

Gītālankāras—description of

Va Ch 87

Gītrathendra—also Gīṭacakraṇātha, Cakraratha

Br IV 19 77, 34 56, 36 12

Gīrvāna samiti—assemblage of gods

Br III 24 62

Guda—with ghee for *pinda* at Gaya

Va 105 34

Guda dhenu—a sugar-cow gift connected with Viśoka-dvādaśivratam Nine other *dhenus* are mentioned for this Jaggery as one of the gifts, *ety guḍācala*

M 81 27, 82 2-31, 83 5, 85 1

Guḍākeśa—a name of Arjuna

Bhā I 17 31

Gunas—three kinds of persons according to their nature, hence Gunatrayam, satva prakṛti, rājasa prakṛti and tāmasa prakṛti Their different characteristics A muni

serves satva and conquers rajas and tamas¹ If the three states are normal it is prakṛti, pradhāna or avyakta If in a condition of agitation, three deities Brahma, Viṣṇu and Śiva are the result² Twelve qualities,³ twenty-six in number, yoga, sāmkhya, tapas, vidyā, vidhi, kriyā, ritam, satyam, ahimsā, dhyānam, sānti, avidyā, mati, dhṛti, kānti, smṛti, medha, lajjā, śuddhi, sarasvatī, tuṣṭi, puṣṭi etc, all in Brahmā⁴

¹Bha XI. 25 9 35 ²M 3 14 6 ³Va 62 24 ⁴Ib 23 54

Guna śarīra—the five senses and the five prāṇas and the mind of the *mukta* leave him, a jñānin does not take another body like the seeds burnt

Va 102 105 06

Gunakara—a Vanara chief, son of Śveta

Br III 7 181 and 241

Gupta—appellation for Vaiśya

Vī III 10 9

Guptas (1)—a group of sixteen śaktis

Br IV 19 16 and 23

Guptas (11)—rulers of the territory from Gayā to Prayāga

Vī IV 24 13

Guptavamśajas—ruled over states like Prayāga, Sāketu, Magadha, etc

Va 99 383

Guru (1)—a son of Samkṛti

Bha XI 21 2

Guru (11)—a son of Bhautya Manu

Br IV 1 114 Va 110 51

Guru (iii)—devotion to, praised by Kaca, his daughter cannot be married by a pupil, as she stands in relation of a sister ¹ **Guru** (śuśrūṣa) service of the teacher pleases Hari Kṛṣṇa's discourse on service to guru, and his tribute to his teacher Sandīpani It is said that guru's blessings make ■ man rise to his full stature ²

Different kinds of guru—mahāguru ācārya, deśika and others ³ Implicit obedience to Transgressing his orders leads one to be born an aerial spirit fit to be honoured like a king and a god ⁴

¹ M 25 69 26 6 8, 12 16 ² Bha X 80 28-43 ³ Br IV 8 3 6 ⁴ Ib 43 37 59

Guru (iv)—the planet Brhaspati

M 93 14

Guru (v)—a sage

M 196 45

Gurundas—ten of them were kings,¹ rule after Tusaras, along with Vrsalas These were mlecchas for 311 years ²

¹ Bha XII 1 30 ² Br III 74 173 and 7 M 273 19 22 3

Gurutalpaka—defiler of the preceptor's bed, a heinous sin

Va 60 75 78 34 101 153 105 13

Gurudaksinā—the Preceptor's fee, offered by Kṛṣṇa and Rama,¹ by Keśidhvaja to Khāṇḍikya ²

¹ Vi V 21 24 ² Ib VI 6 39 43 and 48

Gurudhī—a son of Mahāyaśas

• M 49 37

Guruprīti—a son of Samkṛti.

Vi. IV. 19. 22.

Guruvita—a mantrakṛt.

M. 145. 102.

Guruvīrya—a son of Sāmkr̥ti.

Vā. 99. 160.

Gurusevi—a Vānara chief.

Br. III. 7. 236.

Gurvākṣa—a son of Bah.

M. 6 11.

Gulka—a Nāga

Br IV 20 54

Gulma—a son of Sārāna

Vā 96 165

Guha (1)—(God Subrahmanya, Senāpati) a son of Ambikā (Pārvatī) was born as Sām̐ba, son of Kṛṣṇa. Tīrtha sacred to, in the Sarasvatī visited by Vidura.¹ Guha is said to hve shot arrows at Krauñca hill.² Fought with Tāraka in the Devāsura war and with Pradyumna at Śonitapura.³ Relieved Mucukunda defending Heaven.⁴ With peacock as riding animal, defended Tripurārī's chariot, birth of, in a Śaravana, as a baby of seven days killed Asura Tāraka.⁵ Weapon Śakti.⁶

¹ Bhā III 1 22, and 30. Br. III. 24 4, IV. 30 104, Vā 30 315, 39. 55, 41. 40, VI. V. 33. 26. ² Bhā. V. 20 19. ³ Ib. VIII. 10. 28, X. 7. ⁴ Ib 51. 16. ⁵ M. 133 64, 140 40, 146 10-11; 266. 42. ⁶ VI. III. 2. 12.

Guha (II)—the ruler of kingdoms Kalinga, Mahiṣa, Mahendranilaya, etc.

Br. III 74. 198, Vā. 99. 386

Guhās—rule over Kalinga, Māhisa, and Mahendra hill regions

Vl. IV. 24. 65

Guhapriyā—a śakti.

Br. IV. 44. 76.

Guhā—cave (golden) in Kuharu in Meru where Vyāsa composed the four Vedas having conquered hunger, mind and āsana; after one hundred years of contemplation the Vedas came to him in their full form.

Vā. 104. 67-9.

Guhākṣa—a commander of Bhaṇḍa.

Br. IV 21. 82

Guhāpraveśam nagaram—on the northern side of the Niṣadha hill.

Vā. 41. 55

Guhavāsa—a ṛtvik at the sacrifice of Brahmā

Vā. 106 39

Guhātāsī—the avatār of the Lord in the seventeenth dvāpārā in the siddhakṣetra of the Himalayas; with four sons all Brahmajñās, each of the latter had a number of disciples, all engaged in Maheśvara yoga.

Vā. 23. 175-7.

Guhyakas—demons and followers of Kubera,¹ who reside in Himalayan valley² Magic relating to,³ followers of Śiva,⁴ attain heaven by association with the righteous,⁵ are yakṣa-rākṣas,⁶ their habits and duties,⁷ born out of Deva-jananī and Manivara and their issue⁸ Rākṣasas⁹

¹Bha I 9 3, X 34 28, II 10 37, IV 4 34 ²Ib IV 5 26
10 5 ³Ib X. 55 82 ⁴Ib 63 10 ⁵Ib XI 12 3 14 5 ⁶Br III
7 167, IV 2 26 M 13 17, 121 2 ⁷M 180 9, 246 53 ⁸Va 69
162, 101 28 ⁹Br II 8 33, Va 9 32, 30 84

Guhya vidya—symbolical of Devī

Vī I 9 100

Grnjana—garlic unfit for *srāddha*

Vī III 16 8

Grtsa—a mantrakṛt

Br II 32 106 M 145 100

Grtsamada (I)—a sage who called on the dying Bhīṣma
Ārṣeya pravara of Bhārgavas

Bha I 9 7 M 155 44-5

Grtsamada (II)—a son of Suhotra (Sutahotra) and
father of Śunaka (Saunaka),¹ a kṣatropetadvīja²

¹Bha. IX. 17 3 Va 92 3-4 Vī IV 8 5 ²Br III 60 87
67 4

Grtsaman—a mantrakṛt

Vā 59 97

Grdhra—a son of Kṛṣṇa and Mitravindā

Bhā X 61 III

Gṛddhrakā—a daughter of Tamrā, gave birth to vu-
tures

VI I, 21 15, 16.

Ḡḍhrakuṭa—in the left hand of the śilā when sages performed tapas in the form of an eagle, visit to it leads to Śivaloka,¹ in Gayā,² fit for śrāddha³

¹ Va 108 61-2 ² Ib 109 15, 111 22, 42 ³ Ib 77 38, 97

Grḍhrī(kā)—a daughter of Tāmrā, wife of Aruna, and mother of Sampātī and Jatāyu.

Br III 7 446-8, M 6 30-32

Grḍhreśvara—the deity presiding over the *Grḍhreśvara* hill

Va 108 62

Grhakṣeta(ā)—a deity to be worshipped in house-building

M 253 25, 268 13

Grhapatī (I)—the Agni where Ahirbudhnya is located

M 12. 26, Va 29 24

Grhapatī (II)—the yajamāna of the sacrifice

Va. 1 23

Grhapatī (III)—his duties,¹ to do five yajñas and 30 saṃskāras, by adopting a Pāṣaṇḍa as guru, that family will be ruined² duties of, good conduct, observance of daily duties and rituals, fasts, feasts, agnihotra, śrāddha, etc., by observing them he goes to the world of Prajāpati

¹ Bha VII 14 (whole), M 18 16, 40 1 and 3 ² M 52 16, 267 33

Grham—of mud becomes secure by mud plaster—illustrative of body being nourished by vegetables and rice

Vi. II 15 29

Grhasṭhas—see *Grhapatis*

Br I 7 174, 181, II 28 20 32 24 III 9 70 15 16 35, IV II 72, Vā Chaps 11 and 12, 16 11, 56 18, 59 23

Grhācāryas—of Yādavas, reckoned as 38 millions in number engaged in teaching arms

V₁ IV 15 45

Grhesu—a son of Sāvarni Manu

Va 100 84

Geyacakraratha—described

Br IV 19 62 87, 20 87 95, 28 15 and 24, 29 39

Geyamarthakas (c)—a Janapada of the east

Va 45 123

Go (1)—the wife of Brahmadata and mother of Visvaksena

Bha IX 21 25

Gō (11)—created from the belly and sides of the Lord, considered a part of Hari's body. As they supplied milk for *havis*, Kamsā resolved to kill them. Nanda gave them as gifts to Brāhmanas during Kṛṣṇa's jātakarmā¹. In their stalls and in places cleaned by their dung *srāddha* can be performed. Objects of worship². Gorakṣa introduced by Prthu,³ their guru was the sun⁴ born of Surabhi, Vṛṣabha their lord, dharmas pertaining to,⁵ their stall (*goṣṭha*) as fit for *śrāddha* offering,⁶ their horn used for washing images, esp. of Śiva⁷.

¹ Bha. X. 4 39-41 5 3 M. 13 58, V₁. I 5 48 ² Br III 13 128-130, 28 11 57 and 60, IV II 38 and 46 40 116 ³ Br II. 36 198 ⁴ V₁. V 1 14, 10 26 ⁵ M. 6 41, 8 8 48 52 52 18
⁶ Ib 15 33, 10 22, 17 11, 83 10 ⁷ Ib 56 6, 60 33

Go (111)—*Sūrya*, see *Gā*

V₁ V 1 14

Gokariṣam—dried cow dung placed on the head of afflicted children to remove evils, an ancient Yādava practice

V₁ V 5 11

Gokarna (i)—a place sacred to Śiva, in extent half a yojana on the western sea, visited by Balarāma. Sages of this place came to Dvārakā,¹ a tapovanam, called Dhūtapāpsthālam, sacred to Rudra.² Swallowed by sea, the sages left to the Sahya hill and reported of the erosion to Rāma on the Mahendra hill. Addressed by them, Rāma appealed to Varuna who at first did not turn up. When he grew wroth, Varuna promised to give back the land.³ Here Yama performed penance and became a Lokapāla and lord of Pitrs, sacred to Pitrs.⁴ Sacred to Bhadrakarnikā,⁵ a sacred place for the performance of śrāddha, nearby is the R. Tamraparni, sacred to Śankara.⁶

¹Bhā X 79 19, 90 28 [4], Vā 23 172 ²Br III 13 19, IV 44 96 ³Ib III 56 7-56, IV 12 to the end and ch 58 whole
⁴M 11 18-20, 22 38 ⁵M 18 30, 181 25 ⁶Va. 48 30, 77 19-21

Gokarna (ii)—the avatar of the 16th dvāpara in the holy Gokarna vana with four sons

Vā 23 172

Gokarna (iii)—a rtvik at the sacrifice of Brahmā

Va 106 39

Gokarna (iv)—a measurement by the ring finger

Br I 7 97, Vā 8 103

Gokarnikā—a mind-born mother

M 179 24

Gokāmukha—a Mt in Bhāratavarṣa

Bha V III 16

Gokula—see Vraja

Bha II 7 31, Vā V 1 74, 5 7, 11 13

Gokulākīrnā—R. in Bhāratavarṣa; trembled at Hiraṇyakaśipu's reign.

M. 163. 63.

Gokhala—a pupil of Śākalya.

Bhā. XII. 6. 57; Br. II. 35. 2.

Gogṛha—'raid for taking cows'; death in, leads to heaven.

Vā. 105. 16.

Goghna—the slayer of cows; the other three heinous crimes are ingratitude, wine drinking and defiling of teacher's bed.

Vā. 60 74, 101. 152

Gocapālā (1)—one of Atri's ten wives.

Br. III. 8. 75

Gocapālā (II)—a daughter of Ghṛtāci and Bhadrāśva.

Vā. 70 69

Gocarman—a measurement equal to $\frac{1}{4}$ nivartanam.

M. 233 13

Goṇipati—an Ātreya gotrakara

M. 127 4

Gotirtham (1)—in Prayāga.

M. 110 1.

Gotirtham (II)—in the Narmadā.

M. 121 1

Gotra—a son of Ūrjā and Vasistha

V₁ I 10 13

Gotrapravartakas—the seven rsis

V_a 61 ■■

Goda—a Gandharva

V_a 69 26

Godavari—R from the Sahya hill, the northern part of the Sahya where the Godāvari is a charming spot. Here was founded the town Govardhana, and was planted flower trees by Bharadvāja¹. R sacred to Pitrs, filled with Lingas, also Jāmadagnīturtham, personified as a wife of Havyavāhana fire².

¹Bha V 19 18, Br I 12 15, II 16 34-45, V_a 45 104, 112
V₁ II 3 12 ²M 22 48 and 57-8 51 13, 114 29, 163 61
V_a 29 13

Godavaritata—banks of Godāvari, whence sages visited Dvāraka

Bhā X 90 28 [5]

Godavas—a Janapada of the Ketumāla continent

Vā 44 15

Godāśrma—sacred to Trisandhyā

M 13 37

Godha (c)—a kingdom of Madhyadeśa

Br II 16 42

Godhana—a Mt of the Bhāratavarṣa

Br II 16 22, V_a 45 91

Godharma—(see *Dirghatamas*) law of the beasts, learnt by *Dirghatamas* from *Saurabheya Vṛṣa* and practised by him on his younger brother *Gautama's* wife—*Surabhi* was pleased as a result and restored health, beauty and vision to *Dirghatamas* who became *Gautama* thereafter

M 47 43 55 80 84, Br III 74 47 55 91, Va. 48-9, 99 47-50

Godhaman—a *Vānara* chief

Br III 7 244

Godhuma—fit for *śraddha*

Vi I 6 21 24 II 15 30 VI 1 38 III 16 6

Godhvaja—*Śiva*

Va 24 60 106

Gonardas(c)—an eastern region.

Br II. 16 55 M 114 45

Gonakas—a tribe that came out of the ocean of milk when churning

M 250 11

Gonama—the daughter by wish (*Mānasi*) of *Somapā* *Pitṛs*, and wife of *Śukra*

Va. 65 75

Gopa—a *Tuṣita* god

Va. 62 9

Gopas—connected with *Devas* lived in *Vraja*,¹ their joy at the birth of *Kṛṣṇa*² *Vanacas* with no settled home, left *Bṛhadvana* for *Brindavana* in view of certain ominous portents They travelled in bullock carts accompanied by music of *turya* A residential construction was put up by



arranging their carts in a semi-circle³ Their concern at Kṛṣṇa being caught by Kaliya, and their joy at his escape⁴ Pleased at Pralamba's (s v) death⁵ While Arjuna was guarding Kṛṣṇa's wives after his decease, the Gopas overpowered him⁶ Supplied butter and ghee to Kamsā⁷

¹Bha. X. 1 62 2 7 ²Ib 5 14 ³Ib 11 30-36 V₁ V 7 18
10 26 33 ⁴Bha. X. 17 14 ⁵Ib 18 30 ⁶Ib I 15 20-21
⁷V₁ V 15-22.

Gopajala—the eighth daughter of Raudrasva

Va 99 126

Gopatī (I)—a name of the sun

Br III 59 68

Gopatī (II)—the name of Viṣṇu in Gayā

Va. 108 52

Gopatī (III)—Māyā, the Vaiṣṇavī in Gayā worshipped by Rudra

Va. 108 52

Gopada—a Tūṣita god

Br II 36 10

Gopanas—Ātreya gotrakaras

M. 197 3

Gopaparthiva—an eastern kingdom

Br II 16 54

Gopala—a name of Kṛṣṇa

Br III 33 8 V₁ V 20 49

Gopālas (Gopas)—Ābhiras and Dasyus,¹ chief weapons of, staves and cudgels²

¹ V₁ V 38, 21 and 49 ² Ib 38 50-5

Gopālī—one of the five Śveta Parāśaras

ML 201 33

Gopī—(girls) see *Kātyāyanī vrata* The gopī women were enchanted by the music of Kṛṣṇa, took to Brindāvana, and worshipped him. By singing his glories and through *Kāma* they became one with Him¹ On another occasion they were so much moved by his music that they left their household work, children and male members and came to Brindāvan Though they were asked to go back they refused, and desired to attain His feet While they were enjoying his presence, Kṛṣṇa suddenly disappeared They wandered all the forest in search of Him, addressing all trees and plants as to his whereabouts During all this time each thought that every one of them was Kṛṣṇa and imitated his boyish exploits After vain search they came to the very place wherefrom they started and meditated on his greatness They praised him in the form of *gītā* looking forward to his arrival Soon he was in their midst and consoled them They took part in the *rasa kṛīḍā* where was seen a Kṛṣṇa between every two women They sang and danced unconscious of the loosening of their jewels, braid or clothes When they sweated in fatigue, Kṛṣṇa wiped off their sweat They then enjoyed water-sports, and sports on the river-banks in the *uparāna* By dawn they repaired to their homes² When some gopīs were forcibly taken by Śankha Cūḍa, Kṛṣṇa released them and killed him.³ When Kṛṣṇa was away in the woods, the gopīs who were at homes sang in praise of his *tenu gītā*⁴ Gopīs heard of Kṛṣṇa going to Mathurā with Akrūra and characterised Akrūra to be only a Krūra as he brought about Kṛṣṇa's separation from them They turned their minds on the past deeds of Kṛṣṇa, and stood motionless as pictures at his leat-

ing them Kṛṣṇa assured them of his return soon ⁵ Uddhava was sent by Kṛṣṇa with a message to gopis and gopas The gopis mistook his chariot for that of Akrūra They all surrounded him and enquired of Kṛṣṇa and his attitude towards them Uddhava brought relief to them by delivering Kṛṣṇa's message while they recounted to him his deeds at Brindāvan Pleased at their attachment to the Lord, Uddhava took leave of them after spending some time there ⁶ They went to Syamantapañcaka and met Kṛṣṇa who took them aside and consoled them so much so that they were all in contemplation of Him Left for Mathurā ⁷ and attained salvation by *satsanga* ⁸

¹ Bha X. 21 7-20 ² Ib chaps 29 33 ³ Ib 34 24-32 ⁴ Ib 35 (whole) ⁵ Ib 39 13 32 ⁶ Ib 46 48, and ch 47 whole ⁷ Ib 82 40-49, 84 69 ⁸ Ib XI 12 6, VII 1 30

Gopīgitam—what gopis sang in honour of Kṛṣṇa

Bha X. 31 (whole)

Gopīsa—a name of Kṛṣṇa—also Gopīśvara

Br III 33 3 and 10, 34 42, 36 29, 42 19

Gopucchabhramanam—waving of cow's tail over children to remove fear from their minds, an ancient Yādava practice

Vi V 5 12

Gobhanu (I)—a son of Vanhi, and father of Trisānu

Br III 74 1, Va 99 1

Gobhānu (II)—a son of Garbha

M 48 1

Gobhila (I)—a Pravara sage

M 199 16

Gobhila (II)—a rtvik at the yajña of Brahmā

Va 106 37

Goma(t) (I)—a son of Śambhu

Br III 5 40, Va 67 81

Gomat (II)—a Mauneya Gandharva

Br III 7 2

Gomatī (I)—a R̥ in Bharatavarṣa from the Hīmalayas visited by Balarāma, in the Naisameya region

Bha V 19 18 X 79 11, Br I 2 9 II 16 26 M 114 22, 163 113 Va 2 9 45 95 Vi III 14 18

Gomatī (II)—the capital of Divodāsa when Kāśī was destroyed by Ksemaka

Br III 67 29 Vā 92 26

Gomatī (III)—a goddess enshrined at Gomanta

M 13 28

Gomatī (IV)—a tirtham sacred to Pitrs, the birth-place of Yajñavarāha

M 22 13 and 31

Gomatīputra (I)—(Gomatīn Br P) a king, son of Arindama and father of Pūrimat

Bha XII 1 26

Gomatīputra (II)—a son of Śivasvātī and father of Alimat

Vi IV 24 47

Gomanta—the hill fortress far south of Mathurā Kṛṣṇa and Rāma went on a visit to it At its foot lay Karavīrapura Its crest was Pravarṣana Besieged by Jarāsandha

on all four sides, Rāma and Kṛṣṇa ascended it and leapt off the hill into the plain to gain Dvārakā unknown to the enemy¹ Sacred to Gomati²

¹Bha X [52 (v) 16] [28 and 32], [53 (v) 1 5] 52 11
[1 and 4], 12 13 ²M 13 28

Gomaya—cowdung as disinfectant

Br III 7 431, 13 130

Gomayanas—Kāśyapa gotrakaras

M 199 4

Gomukha (i)—city of, in Sutalam

Br II 20 22

Gomukha (ii)—second Tala, Asura in

Va 50 21

Gomukha (iii)—a son of Śambhu

Va 67 87

Gomukha (iv)—a pupil of Vedamitra—Śākalya

Vl III 4 22

Gomukhī—a Svara śakti

Br IV 44 56

Gomeda(ka)—Mt. one of the seven hills of Plakṣadvīpa, gives its name to Gomedavarṣa

Br II. 19 7, 138, M. 123 28 Va 49 6 Vi II 4 7

Gomedagandhika—a pravara of Angiras

M 196 16

Gomedam—another name for the country Śāntabha-
yam in the Plaksadvīpa,¹ surrounding the sea of wine and
surrounded by sugar-cane juice sea,² encircles the Kumuda
hill³

¹ Br II 19 15 ² M 123 1-4, 124 50 ³ Ib 123 7

Gomedavarsa—in Plaksadvīpa, see *Gomedam*

Br II 19 7

Goyajñam—the cult of cattle appropriate to the profes-
sion of a pastoral tribe,¹ circumambulating of cows and
bulls²

¹ V₁ V 10 36 37-8 ² Ib V 10 46

Goraksyam—introduced by Prthu

V₁ I 13 84

Gorathas—sages

9

M 200 10

Golaka—a disciple of Śākalya

V_a 60 84

Golāngula—a Vānara chief

Br III 7 244

Golangūlas—born of Pulaha—a Vānara tribe

Br III 7 175

Goloka—the residence of Surabhi,¹ bathers in Soma
tirtham and givers of presents of a cow with calf go to this
region²

¹ Bha X. 27 1, Br III 32 40, 41 55 42 19 43 29, IV 1 156,
V_a 100 159, 164 53 55 ² M 191 99, 205 ■

Golokanātha—surname of Kṛṣṇa

Br III 33 ■

Govardhana (I)—Mt a hill in Bhāratavarsa, near Brindāvan,¹ held by Kṛṣṇa for a week warding off rain,² sacred to Bharadvāja who brought down heavenly trees and plants on behalf of Rāma;³ worship of, with prayers and viands, sacrifice of goats to⁴

¹Bha V 19 16, X 11 36, 13 29 ²X 25 19, 27 1, V₁ V 11 16 25, 12 1, 13 1 and 4 28, 15 1 ³M 114 38 ⁴V₁ V 10 8, 38

Govardhana (II)—a city founded on the Godāvarī by Rāma,¹ a tirtham sacred to Pitṛs,² established by Indra for Rāma's sake, Bharadvāja took his birth at³

¹Br II 16 44 ²M 22-52 ³Va 45 113

Govinda (I)—the name given to Kṛṣṇa by Indra the lord of Gokula,¹ the Yādava king, went in search of *manu* by tracing the steps of Prasenajit when he was supposed to have killed him for the sake of the jewel, and came upon a place where Prasena and his horses were dead, proceeding he saw a dead lion and further a cave of a bear in the Vindhya and heard the talk of a muse fondling the son of the bear, overhearing he heard "don't cry,, Syamantaka ■ yours" Then he entered the mouth of the cave and saw Jāmbavān, the king of bears, had hand-to-hand fight for 21 days, the followers of Kṛṣṇa returned to Dvāravatī and spread the news that Kṛṣṇa was dead, defeating the bear he got the hand of his daughter Jāmbavatī with the *manu* and returned home, gave it to Śakrajit in an assembly²

¹Bhā. X. 27 23 28, Br III 33 8 ²Va 96 32 50

Govinda (II)—an epithet of Viṣṇu

Vi I 4 ■ 14 15 19 37, V 5 18, 12 12, 13 23, 16 3, 18 1, 20 11, 23 12, 29 20, 30 55, 31 17, 33 24, 37 66, 38 46, VI 8 36

Govinda (III)—a bull of the Krauñcadvīpa

M. 122 80

Govīthī—the residence of the constellations—*hastam*,
citra, *svāti*, one in the Madhya mārṅa

Br III 3 50, M. 124 57, Va 66 49

Goursa—the overlord of humped animals (quadru-
peds)

Br III 8 11, Va 70 10

Goursāṅka—the Bull, the riding animal of Śiva

Vā 54 45, 101 237, 246

Goṣṭha—not a place for committing nuisance,¹ the resi-
dential quarters of cowherds,² of Kāśī's king³

¹ V₁ III 11 122 ² Ib V 10 49, 11 14 14 1 ³ Ib V
34 42

Goṣṭhayaṇa—a Bhārgava gotrakara

M 195 24

Gosava—a sacrifice performed by Nanda at the sugges-
tion of Kṛṣṇa, one produced by Brahmā

Bha III 2 32, 12 40

Gosavam—the seventh Gāndhāra grāmikā

Va. 86 43

Gosahasram—a gift of cows, a thousand in number pro-
perly adorned with bronze milking vessels and a bull in the
midst, leads one to Śiva's abode

M. 274 7, 278 1 29

Gau (1)—the mind-born daughter of Piṭṛs and wife of
Śukra

Br III 1 77, M. 15 15 Vā 78 36

Gau (II)—technical name of the Earth first milked by Prthu, and then by others to get the essence each wanted.

M. 10. 2-28

Gau (III)—another name for Krtvī, a daughter of Śuka

M. 15. 10

Gaudadeśa—noted for Śrāvasti.

M. 12. 30.

Gaudinī—an Ekārṣeya sage.

M. 200. 5

Gautama (I)—came to see Bhīṣma in his death-bed and called on Parikṣit engaged in Prāyopaveśa.

Bhā I 9. 7, 10 9, 19. 10.

Gautama (II)—a siddha; his wife was Ahalyā and son Śatānanda (Gotama-Br. P.); cursed Indra.

Bhā IX. 21 34; Br. II 27 23.

Gautama (III)—a sage of the Vaiṣvata epoch, present at Ambarīsa's aśvamedha.

Bhā. VIII. 13. 5; IX. 4. 22, M. 9 27.

Gautama (IV)—a name of Kṛpā—invited for Yudhiṣṭhira's rājasūya. Came to Syamantapañcaka to see Kṛṣṇa on the occasion of a solar eclipse.

Bhā. X. 49. 2, 74 7; 84 3

Gautama (V)—the sage who presides over the month tapas.

Bhā. XII 11. 39, Br. II. 23 12 V. 52 12; 61 44

Gautama (vi)—a son of Utathya; also known as Saradvat; a pupil of Kṛta.

Br. II. 35. 52, 38. 28

Gautama (vii)—the 20th Vedavyāsa.

Br. II. 35. 121; Vl. I. 9. 21, III. 1. 32, 3. 16

Gautama (viii)—officiated at Paraśurāma's sacrifice,¹ āśrama near the town Jayanta,² after him was named a forest region.³

¹Br. III. 36 5, 47 48. ²Br. III. 64. 2, Vā. 59. 2. ³Vā. 23 163.

Gautama (ix)—originally Dīghatamas, became Gautama rid of the curse of Brhaspati by Surabhi's favour. Heard the *Vāyu Purāna* from Bharadvāja and narrated it to Niryantra.

Br. III. 74 94 IV 4 83 Vā 99 92, 103 63, 106 38

Gautama (x)—the avatār of the Lord in the 14th dvāpara of the family of Angiras in the Gautamavana with four sons at the end of the yuga.

Vā 23 163

Gautama (xi)—a son of Uśija and brother of Dīghatamas, (s v) Praised Tripurāri.

M 48 53, 126 13, 133 67

Gautama (xii)—a mind-born son of Brahmā.

M. 171 27, 192. 10

Gautama (xiii)—a son of Surūpā and a gotrakara.

M. 196. 4-5

Gautama (xiv)—(Śaradvat) a son of Angiras by Svarāt.

Vā. 64 26, 65. 97 and 100.

Gautama (xv)—in the sun's chariot in the month of Āsvayuja

V₁ II 10 11

Gautama (xvi)—officiated as *hota* in Nimi's sacrifice

V₁ IV 5 6

Gautamas (i)—a collective name of the sons of Kākasvat

M 48 88

Gautamas (ii)—a clan of Angirasas

V_a 65 97

Gautamanvaya—Saradvatas or Ṛtathyas

V_a 99 205

Gautamī—a daughter of Satyadhrti found in a bed of kuśa grass ¹ the mother of Āśvatthāma, called also Kṛpī, one among the party that welcomed Vīdura in Hastinapura ²

¹ V_a 99 204 ² Bh_a I 7 33 and 45-47, 13 4

Gautamīputra—an Andhra king, ruled for 21 years

Br III 74 167 M 273 12 V_a 99 355

Gautamesvaram—a tirtham sacred to Pitr̥s, in the Narmadā, bath there leads one to Brahmāloka in a golden vimāna

M 22 68, 193 60

Gautuprastha—Mt a hill of the Bhāratavarṣa

V_a 45 91

Gaupayana—an Ekārṣeya

M. 200 3

Gaura (I)—a Vaikunṭha god.

Br. II. 36. 51.

Gaura (II)—a son of Śuka and Pīvarī.

Br. III. 8. 93; 10. 81; M. 15. 10; Vā. 70. 85; 73. 30.

Gaura (III)—a Mt. of gold to the north of the Kailāsa; with *haritāla* trees; celebrated for golden crests; at its foot was lake Bindusaras where Bhagīratha was engaged in austerities. Here Indra performed a number of sacrifices.

Br. II. 18. 24-8; M. 121. 24; Vā. 47. 23-5.

Gauras—a Pāraśara branch.

Vā. 70. 87.

Gauragrīvas—Ātreya gotrakaras.

M. 197. 2.

Gaurajinas—Ātreya gotrakaras.

M. 197. 2.

Gauravīti—a sage not to have marriage alliances with Angiras and Samkyti.

M. 196. 32.

Gaurika—a son of Gaurī and an emperor also called Māndhātā (s.v.).

Vā. 88. 66.

Gaurī (I)—is Pārvatī;¹ a śakti;² the goddess enshrined at Kañya-kubja; Icon of, in a palace.³

¹ Bhā. X. 53. 25; Br. II. 25. 18; Vā. 43. 38; 106. 58; Vi. V. 32. 12.

² Br. IV. 44. 58. ³ M. 13. 29; 60. 17; 155. 30; 193. 24; 269. 54-5; 285. 7.

Gaurī (II)—a daughter of Antunara, the wife of Yuva-nāśva, cursed by her husband, became the river Bāhudā, mother of *Gaurika Mandhātṛ*

Br III 63 67, M 49 8, Va 88 65 6

Gaurī (III)—the wife of Viraja,¹ son, Sudhama²

¹ Vā 28 12 ² Br II 11 14

Gauri (IV)—good to marry, for a son of such marriage would purify twenty one generations of his and six on his mother's side

Va 83 12 44

Gauri (V)—a daughter of Rantī and mother of Mān-dhata

Va 99 130

Gaurī (VI)—a R in Krauñcadvīpa

Br II 19 75, M 122 88, Va 49 69 Vi II 4 55

Gaurikalpa—the 28th kalpa is so called

M. 290 10

Gauritīrtham—sacred to Pitrs

M. 22 31

Gaurilokam—Śivalokam sacred to Pārvatī

Br III 32 3, M. 63 28, 101 16

Gaurivratam—a vow in honour of Gauri

M 101 8

Gaurisa—a place sacred to Lalitā

Br IV 44 98

Gaurisikharam—a tirtham sacred to Pitṛs

M 22 76

Gratadvoca—(Pratadvoca, Venkateswara, Ed) a place in the yajñasāla where Nabha-agni is located

Vā 29 21

Granthānukramanī—the details of topical heads furnished

M 291 28

Grasana—the commander-in-chief of Tāraka's army, fought with Yama, Jambha and others, his head cut off by Viṣṇu's cakṛa

M 148 38, 150 1 43, 151 26 36

Graha (I)—a Parā god

Br IV 1 57

Graha (II)—planets, seven in number excluding Rāhu and Ketu, known as Vaiśvanikas in the current epoch (Vaiśvasvata)—Rāhu and Ketu are planets which tease the sun and moon,¹ each *graha* has three *sthānas*, dakṣiṇa, uttara and madhyama²

¹ Va. 3 14 7 16, 30 146, 31 35 51 8, 58 29, 109

Grahanyāsam—for Śakti worship, described

Br IV 44 76-9

Grahabalī—(also *graha sānti*)—propitiation to planets Three kinds of, all distinguished—ayuta homa, lakṣa homa and koṭi homa Ritual is like the shield against bows and arrows, to be performed for attaining wealth, longevity and prosperity, as also to get rid of troubles Even the possession of a copy containing the three forms of *grahabalī* frees

the members of the household from all diseases. Also known as graha yajña.

M. 17. 56, 24-46, 93. 2. to the end, 94 1-2, 232. 1 and 4-5

Graharāja—the sun so-called.

Va. 53. 29.

Graha-homa—burnt offering to the nine planets:

Sun to be located in the centre; presiding deity is Śiva; red colour; food pleasing to, is rice cooked with sugar.

Moon in the south-east; presiding deity Pārvati; white rice with ghee and sugar pleasing to:

Mars to be located in the south; presiding deity is Skanda; red; Yāta pleasing to:

Mercury to be located in north-east; presiding deity is Hari; yellow; food pleasing to, is milk and rice.

Jupiter in the north; presiding deity is Brahmā; yellow rice and curds pleasing to:

Venus in the east; presiding deity is Indra; white; food pleasing to, is coarse sugar and rice.

Saturn in the west; presiding deity is Yama; black; rice, sesamum and pulses cooked in milk pleasing to:

Rāhu south-west; presiding deity is Kāla; black; mutton food to:

Ketu in north-west; presiding deity is Citragupta; smoke colour; coloured rice as food to:¹ Homa detailed;² Icons of.³

¹ M. 93. 5-20

² M. 93. 21-84.

³ M. ch. 94.

Grahāntaram—interplanetary distances described.

Br. IV. 2. 131-4.

Graheṣu—a son of the third Sāvarna Manu.

Br. IV. 1. 81.

Grāma (i)—a village, outside the *lhetā*, between the village and *lhetā* is $\frac{1}{2}$ yojana, the limits of boundary are two *krośas* and of *kṣetra* (fields) four *dhanus*, the roads of twenty *dhanus* leading to twenty directions and also roads to *grāmas* and roads on the limits, 10 *dhanus*, also *rājapatha*, four *dhanus* for branch streets, two *dhanus* between the houses

Br II 7 94 and 105, Vā. 8 100, 62 171, 78 57, 87 28, 94 40, 98 119, 106 73-75, V₁ 2 13, 36 ||

Grama (ii)—as a present to learned men, as distinct from towns at the time of Pṛthu. Grama behind the forest and the forest behind the *grāma* explained by Yājñi to Aṣṭaka, reference to ascetics and sages who, as residents of village should not use forest produce, and as residents of forests should not use village produce, deserted during the time of anarchy

¹Br II 34 39 36 197 III 7 308 V₁ 143 3 246 45 ²M 10 32 40 9-13 41 2 47 257

Grāmaka—the kingdom to which Puranjana went by the Āsuri entrance of his city with his companion Durmada

Bha. IV 25 52

Grāmanī (i)—a name of Viṣṇu

Br IV 44 69

Gramanī (ii)—Brahmā as in the *Tarakāmaya*

M 171 || 174 3 274 41

Gramanī (iii)—a class of celestial beings in attendance in pairs on the sun God in each of the six seasons.

Vā. 22 1

Grāmanī (iv)—resides in the sun's chariot in the months of Caitra and Madhu.

Vi. II. 10. 3.

Grāmanīs—a class of Yakṣas.

Bhā. XII. 11. 48; Br. I. 1. 83; II. 23 1 and 14.

Grāmapresya—the village messenger, unfit for *pankti bhojana*.

Br III. 19. 30, Vā 83. 61.

Grāmya paśu—cows, goats, men, sheep, horses, mules and horses at the commencement of Tretā yuga; Āranyas, dogs, two-hoofed elephants, monkeys, birds, undakas and snakes; *sapta grāmya paśava*, *saptā aranyakas* (Tait. Samh.).

Br II 8 47-49, Vā 9, 46-8.

Grāmyā—a mind-born mother.

M. 179. 15.

Grāmyāyani—a Bhārgava.

M. 195 33.

Grāmyāranyas—14 kinds of corn; *vritri*, *yava*, *māsa*, *godhumā*, *anu*, *tila*, *priyangu*, *kulatthikā*, *syāmaka*, *nivāras*, *jartila*, *gavedhuka*, *kuruvinda*, *venuyava* (bamboo corn) and *markaṭaka*. They originally grew unploughed and unsown, but in the Tretāyuga they were raised by the plough and by seeds.

Br I 7 138, 143ff, Vā. 8 144 14 153-55

Grāvastuta—from the feet of Nārāyana, one of the 16 R̥tviks for a yajña

M 167 10

Graismika—Summer, Mitra and Varuna, Atri and Vasīṣṭha, Taksaka and Rambha, Menakā and Sahajanyā, Hahā and Hahū, Rathasvana and Rathacitra, Pauruseya and Vadha, all reside with the sun

Va 52 6

Ghaṭāśya—an Asura in the sabhā of Hīranyakaśipu

M 161 81

Ghatikā—a measurement of time

Bha V 21 4

Ghaṭotkaca—a son of Bhīmasena by Hīdimbā (Hī-ḍambā, Haidimbī)

Bha IX 22 30-31 M 50 54 Va. 99 247 V₁ IV 20 45.

Ghaṭodara (I)—a member of Śiva gana

Br III 41 27

Ghaṭodara (II)—a commander of Bhanda

Br IV 21 88

Ghaṭodara (III)—an Asura in the sabhā of Hīranyakaśipu

ML 161 80

Ghaṭodarī—a mind-born mother

ML 179 15.

Ghaṭṭadhara—a region noted for horses

Br IV 16 17

Ghaṇṭākarna—a Ganeśvara

M 183 65

Ghaṇṭādhārīnī—a śakti

Br IV 44 86

Ghaṇṭārava—a mind-born mother

M 179 23

Ghaṇṭeśvara—a tirtham sacred to Pitr̥s

M 22 70

Ghana—three kinds described

Va 51 28 33

Ghaṇodadhī—the sea of clouds surrounding the *anda*, supported by the ever-blazing energy (fire) of clouds (*ghana-tejas*) like the burning iron rod, outside is a vast region supported by *Ghana vāta*, which rests again on *ākāśa*. The last is supported by *maḥat*, *pradhāna* being a prop to *maḥat*

Br II 21 24-7, Vā 49 153 53 50 82-4

Ghaṛgharā—sacred to Pitr̥s

M 22 35

Ghaṛmātman—a son of Dhṛṣṭa

Va 95 39

Ghurnika—a servant maid of Devayani

M 27 24 7

Ghurnitanana—a sakti

Br IV 44 73

Ghrni (I)—a son of Vaidya (s v)

Br III 59 7 Va 84 7

Ghrni (II)—a sage of the XI epoch of Manu

Vi III 2 31

Ghrni—in previous birth son of Marici and Ūna now born as a son of Devaki and killed by Kamsa Kṛṣṇa recovered him from Sutam took him to Dvaraka to be seen by his parents Afterwards he went to heaven

Bha X 85 47 56

Ghrta—a son of Dharma and father of Durdama

M 48-8 Vi IV 17 4

Ghrtakulya—in Gaya

Va. 112 30

Ghrtadhenu—fit for a gift during the Visokadvadaśi-vratam

M 82 18

Ghrtaprasa—taking of ghee as purification for sin of killing worms in food oil, fruits and flowers

M. 227 38

Ghrtaprṣṭha—a son of Priyavrata appointed Lord of Krauncadvipa

Bha V 1 25 and 33 20 20

Ghrtam—an ocean of, surrounding Krauñcadvīpa.

Br II 16 12, IV 31 18, M. 13 7

Ghrtavratam—leads to the world of Brahma

M 101 68

Ghrtaśaila—mountain of ghee, as a gift

M 88 6 89 12

Ghrtasthala—an Apsaras

Va 88 49

Ghrtaci—an Apsaras, mother of ten sons through Raudrasva, (Bhadraśva-M P), presiding over the month of Tapas¹ in the sun's chariot in the Āsvayuja month,² with the Śarat Sun³

¹Bha IX 20 5 XII 11 39 V₁ I 9 103, Br II 23 13
Br III 7 15 M 49 4, Va 69 49, 70 68 ²V₁ II 10 11
³Br IV 33 19, Va 52 13

Ghrtacyuta—a R in Kusadvīpa

Bha. V 20 15

Ghrtārca—a sage moving with the sun

Br II 21 115

Ghrtayu—a son of Purūravas and Urvaśi

Br III 66 23

Ghrteyu—one of the ten sons of Raudraśva

Va. 99 124

Ghṛtoda—sea surrounding the Kuśadvīpa (see Ghṛtam)

Bha V 1 33, 20, 13, Br II 19 63 5 V₁ II 4 45

Ghora—the 25th kalpa

M 290 9

Ghorakolāhala—the twelfth and last *avatār* of Viṣṇu in Varahakalpa

Va 97 76

Ghosa (I)—a son of Pulinda and father of Vajramitra,
■ Śunga king, ruled for three years

Bha XII 1 17 Br III 74 153

Ghoṣa (II)—a son of Lambā (Langhā-Vt P) and
Dharma

Br III 3 33, M ■ 18, 203 8 Va 66 33, 80 31 Vt I 15
107

Ghoṣa (III)—a small village hamlet | | ✓

Br III 69 40, 70 10 Va 94 40

Ghosavasu—a son of Pulindaka and father of Vajra-
mitra

Vt IV 24 35

Ghrānam—a Tuṣita god

Br III 3 19

C

Cakārākṣa (also **Cakorakṣa**)—a son and commander of Bhaṇḍa -

Br IV 21 80, 26 47

Caḥora—(Svātūkarna) Andhra king ruled for 6 months, son of Sunandana His son was Bahava ?

M 273 11 Bha XII 1 28

Cakra (i)—a son of Satyabhāmā and Kṛṣṇa

M. 47 17

Cakra (ii)—the Discus of Hari (Trailokyamohana)¹ filed off from the tejas of the sun by Viśvakarman, cut off Rāhu's head²

¹Bha I 9 4, VI 8 23, VII 1 45 IX 5 1 Br III 78 11, IV 44 116, Va 51 38, 55 12, 84 83 ²M 11 29 45 15 16, 129 35, 149 8, 150 73, 151 8, 152 2, 153 198, 177 9, 178 13, 217 32, 215 14 Vl. III 2 11, IV 15 13, V 17 29

Cakra (iii)—Mt a hill of Kuśadvīpa

Bha V 20 15

Cakra (iv)—a tirtha visited by Balarama

Bha X 78 19

Cakra (v)—a Mt that entered the sea from fear of Indra—also Cakravat

Br II 18 78, M. 121 72

Cakra (vi)—the wheel of nakṣatras, and planets

Va 50 93, 58 23, Vl. IV 13 85 and 98

Cakragiri—a Mt in Angadvīpam

Va 48 17

Cakrajyoti—a Marut of the first gana

Br III 5 91

Cakradṛk—took part in the Devāsura war between Bali and Indra

Bha VIII 10 21

Cakranadī (*Gandakī*)—R near Pulaha's hermitage

Bha V VII 10

Cakranatha—a name of Lalitā

Br IV 18 15

Cakrapani—declared the law re ekoddiṣṭa, was asked to give up sleep for the churning of the ocean

M. 18 1 20 38 249 14

Cakram—one of the seven ratnas of a king

Va 57 68

Cakramatsyau—symbols of cakra and matsya on the feet of a cakravartin

Va 57 79

Cakraratha—see Cakrarājarathendra

Br IV 10 28

Cakrarājarathendra—Śincakra? Nine sections are distinguished. In the ninth parva (section) are ten presiding deities—the siddhi devis. In a part of this parva were stationed the eight Śaktis. Above them were the ten Mudadevis or Prakāśaktis. In the eighth parva there were sixteen Śaktis named Guptas. In the seventh parva were six guptatārīs with sugarcane bow, flower dart and flower balls. In the sixth parva were the twelve ajnāśaktis. In the fifth were ten Kulottarna śaktis. In the fourth were ten Nigar-

bhayoginī saktis In the third were the eight Rahasya-yoginī saktis In the second were her favourites three in number Where this was, there was Geyaratha and where the latter was, there was *kīricakra* These three looked like the three worlds or like the three mountains namely the Meru, Mandara and the Vindhyaś Lalitā was cakrarāja There were six charioteers Ten yojanas in length, covered by an umbrella of that height as indication of Lalitā's sām-rājyam In the other two, rather ordinary umbrellas were seen Viśanga came from rear in disguise, protected by Kāmesvarī, the Nityas, Anūmas and other deities in its ninth parva Kutūlakṣa attacked in front The Nityas killed all the 15 commanders of Viśanga who fled for life This was directed towards the Mahendra hill, itself in the middle, on its left and right sides the chariots of Dandini and Śyāmālā, rear Sarupadevī and front Hayasana at the gate were stationed 20 akṣauhīnis with Stambhinī ahaś Vighnadevī, one hundred akṣauhīnis to guard the chariot, all the nine parva deities shook with fear seeing the great army following Bhanda, on its front was geyacakra and behind was *kīricakra*, there were other saktis riding on different animals—lion, camel, deer, elephant, etc at the entrance was Jvālāmālīkika the fight began on the fourth day and ended in complete success, in the neighbourhood of Cintāmanigraha

Br IV 19 (whole), 25 54 to 104, 26 4 and 37, 28 17, 29 35
145, 31 3, 36 7

† Cakravartins—came into being in Treta and partook the amṣa of Hari to protect Dharma Their seven ratnas—cakra, ratha, manī, sword, carma, Ketu, and nidhi (some include wife, horse and elephant and leave out sword and Ketu) and seven creatures wife, purohita, senāni, rathakṛit, mantri, aśva and kalabha, had the attributes of Viṣṇu, they enjoyed trivarga, fame and success, aśvarya like Anima and Prabhu sakti, learned and pure, entertained with their prowess sages, gods, devils, men, etc, bodily characte-

ristics of; legs with the symbol of wheel and fish, hands with conch and lotus.¹ Reigned for a long time with dandaniti.² Vāh was ■ cakravartī. Arjuna (Kārtavīrya) was another.³

¹ Br. I 1. 98, II. 29. 71 ff; M. 142, 64-75, Vā. 57 66-80.

² Br. III 7, 275 ³ Ib. 69. 23.

Cakravartinī—a name of Lalitā.

Br. IV. 18. 16.

Cakravartī—an Angirasa and mantrakṛt.

Br. II 32. 110.

Cakravarman—a son of Bala (Bali-Vā. P.) who was Karna in his previous birth.

Br III 6 33, Vā. 68 32

Cakravākas—birds noted for their staunch love,¹ the seven sons of Kauśika took their form in Mānasa, on the Airāvati.²

¹ Br II 15 79, III 7 458, 50 41, Vā 45 19, 54 31 ² M 20 17, 21 9 and 28, 113 76, 116 11

Cakravākam—a tirtham sacred to Pitrs

M. 22. 42

Cakravāta—killed by Kṛṣṇa

Bhā X 43 25

Cakrasuvarnakam — the sixth Gāndhāra grāma (music)

Vā 86 42

Cakrahrdayā—a goddess from the back of Nṛsimha; a follower of Vāgīśi.

M. 179 68

Cakrā—a R. of the Bhadra continent.

Vā. 43. 25.

Cakrāksa—a Rāksasa.

Vā. 69. 166.

Cakrīni—a name of Lalitā, a devī.

Br. IV. 18. 15; 26. 47, 36. 90.

Cakrī (I)—an Ārseya pravara of Angīras.

M. 196. 23.

Cakrī (II)—a name of Kṛṣṇa.

V. IV. 13. 85.

Cakreśvari—a name of Lalitā.

Br. IV. 17. 19, 18. 15.

Cakroda—a sage.

M. 200. 17

Cakṣu (Manu) (I)—a son of Vyūṣṭa and Puṣkarinī;
wife Ākūtī (Virinī-M. P.) and son Manu.

Bhā. IV. 13. 15, VIII. 5. 7, M. 4. 40.

Cakṣu (II)—a son of Anu.

Bhā. IX. 23. 1, V. IV. III. 1.

Cakṣu (III)—a Tuṣita.

Br. III. 3. 19, Vā. 66. I

Cakṣu (IV)—a son of Śiṣṭa.

M. 4. 39

Cakṣu (v)—a Marut gaṇa

M. 171 52

Cakṣu (vi)—a R from the Himālayas

Br II II 27, 18 22

Caksu (vii)—a branch of the Gangā, descending Malayavati and traversing the continent of Ketumāla, enters the western sea, flows through the countries of Cinamaru, Tālā, Masamūlika, Bhadra, Tusāras, Lāmyaka, Bāhlava, Pāraṭa and Khaśa

Bha V 17 5 and 7, Br II 18 41, 46-7, M 121 40, Va 47 39, 44, Vī II 2 34, 37, 8 113

Caksusa (i)—a son of Rūpu and Brhatī, his son was the great Manu born to his wife Vārūnī

Br II 36 102

Caksusa (ii)—a son of Bali's slave girl through Dīrghatamas,¹ attained Brahmanhood with his brother Kakṣivat²

¹Br III 74 71 Va 99 70 ²Vā 99 94

Cakṣuṣa (iii)—a son of Khanītra, and father of Vīmsa

V IV 1 25

Cakṣuṣmatī—a consort of Martāṇḍa Bhairava

Br IV 35 47, 36 15

Cañcala—a R from R̥ṣyavat

M 114 26

Cancu (*Hārīta*)—a son of Harita and father of Vijaya and Sudeva (Vasudeva-Vī P)

Br III 63 117, Va 88 119, 120, Vī IV 3 25

Canda (I)—a son of Bāskala.

Br. III 5. 38, IV. 29. 75

Canda (II)—a head of a Śivagana.

Br. III. 41. 28

Canda (III)—a Bhairava on the sixth parva of Geyacakra; followed the army of Lalitā.

Br. IV. 19. 78, 17. 4.

Caṇḍa (IV)—a Rudra.

M. 153. 19.

Canda (V)—a Nāgapati.

Vā. 41. 73.

Caṇḍa (VI)—one of the seven *pralaya* clouds.

M. 2 8.

Caṇḍa (VII)—one of the two *piśāc*s who met *yakṣa*, the son of Khaśā.

Va 69 113.

Caṇḍakālī—killed Kolāṭa.

Br. IV. 28. 42.

Caṇḍaghaṇṭa—a Gaṇeśvara.

M. 183 64.

Candadharmā—a commander of Bhaṇḍa.

Br. IV. 21. 82.

Candabāhu—a commander of Bhanda to aid Visanga, was killed by Kulasundarikā

Br IV 21 79, 25 28, 79

Candamanā—one of the ten horses of the moon's chariot

Br II 23 56

Candavega—the Lord of the Gandharvas, who had 360 followers These entered Puramjana's city and harassed the people The superintendent of the city defended it Allegorically 360 stands for the year, while the Gandharvas represent the day time and their women the night

Bha IV 27 13-16

Candavegā—R sacred to Pitrs, to be remembered on the occasion of a *saddha*

M 22 28

Canda Śrī—*śantikarna*, Andhra king, the son of Vijaya, ruled for ten years

M 273 15

Canda—a mind-born mother

M 179 16

.

Candālas—redeemed of their sins at Benares,¹ prohibited from seeing food offered at the *Śrāddha*² Satyavrata became a *Candāla*³

¹ M 184 67, 227 54 ² V₁ III 16 12 ³ Ib IV 3 23

Candī—prayers to

V₁ 112 58

Candika (I)—a name of Yogamāyā¹ Diti during the course of pregnancy was forbidden to take the remainder of offerings to the goddess² Her shrine was known Candikā-grha,³ a mother-goddess,⁴ enshrined at Makarandaka, an epithet of Umā⁵

¹Bha X 2 12 ²Ib VI 18 49 ³Ib V 9 14 ⁴Br IV 7 72, 19 70 ⁵M 13 43, 158 16

Candika (II)—a servant-maid of Pārvatī

Br IV 40 25

Candins—a Parāsara clan

Br III 8 95

Candisa (I)—an attendant on Rudra Laid his hands on Pūsan at the destruction of Dakṣa's sacrifice

Bha IV 5 17

Candisa (II)—a Bhautika, a Varamurti

Br IV 44 50

Caturanga—the son of R(L)omapada — Daśaratha (Citra ratha-Vi P), and father of Prthulakṣa (Prthālākṣa-Va P) through the grace of Rṣyasrnga

Bha IX 23 10 M 48 95 Va 99 104 5 Vi IV 18 18 19

Caturangabala—the fourfold forces of Śura see Caturangini

Br III 26 7, 45 1, 46 18 M 240 19 21

Caturangini—fourfold forces sent by Yudhiṣṭhira to escort Kṛṣṇa en route to Dvārakā

Bha I 10 22

Caturgupta—a commander of Bhanda

Br IV 21 80

Caturdasamanvantaras—Vaimanika devas, etc , in

Va 7 17 19

Caturdasamaharatnesa—was Śaśabindu

Vi IV 12 3

Caturdasavidyas—four Vedas six Angas Mimamsa Nyaya Dharmasastra and Puranas

Va 61 78

Caturdasi tithi mayi—a name of Jvalamalīnīka

Br IV 26 33

Caturbahu—a son and commander of Bhaṇḍa

Br IV 21 80 26 47 72

Caturmukha—Brahma (s v) as Vedarāśi with Gayatrī and Savitrī acted as Udgata for Soma ṁ Rajasuya and officiated as priest for Uma s marriage ¹ three avastās of as Brahma Kala and Purusa creating destroying and as being indifferent hence three gunas three agnis three Vedas and three worlds ²

¹ M 4 7 12 6 25 23 20 53 7 154 483 ² Va 5 15-17

Caturmurti—a name of Viṣṇeśvara

Br IV 44 67

Caturyugam—Kṛtam Treta Dvāparam and Kali The section deals with the differences between them under the heads *yugadharma*, *yugasandhi*, *amsaka* and *yugasan dhana* These are in Bharatavarṣa ¹ According to the *yugams* the height of men birds beasts and plants decreases

or increases,² Manu's height is *aṣṭatāla* and one whose height is *navatāla* is praised even by Gods³

Kṛta	4000 years	sandhya	400	sandhyāṁśa	400
Treta	3000	"	"	300	300
Dvāpara	2000	"	"	200	200
Kali					
(Tīsyam)	1000	"	"	100	100

Thus on the whole the *yugas* comprise 12000 divine years,⁴ described⁵

¹ Br II 29 1 ff M 142 2 and 17, 23 ² Br III 8 ff ³ Ib 35
 172 ⁴ Va 23 105, 24 1, 32 65, 67, 45 137, 57 5 and 21 8 ⁵ Vi
 VI 1 5 7, 3 11-40

Caturvaktra—a name of Brahma

Br IV 9 23

Caturvāsanas—the four stages of all creatures in the world, *svedaṃ*, *andaṃ*, *udbījṃ* and *jarayujṃ*

Br IV 8 23

Caturvyūha—the Puruṣa divided into four

Va 5 34

Catussalam—also Sarvatobhadram, description of

M 253 51 254 1-4

Catusrṅga—Mt a hill of Kusadvīpa

Bha V 20 15

Catuhsiras—a son and commander of Bhandā

Br IV 21 80, 26 47

Catuhsana—an avatār of Hari who imparted the lost knowledge of Ātman to Brahmā

Bhā II 7 5

Candanas—a group of nāḍis of fire (with sun) emitting rain

Br II 24 27

Candana—a R. of the Bhāratavarṣa, a mahānadi

Va 45 97 108 79

Candanodaḥadundubhi—son of Revata and a friend of Tumburu

Va 90 117

Candra (I) (personified)—pointed out in the Amṛtama-thana, to Hari, Rāhu drinking nectar in the guise of a deva. Hence Rāhu is said to chase the moon in parvas. Fought with Rāhu in a Devāsura war.

Bha VIII 9 24-26 10 31

Candra (II)—the son of Viśvasandhu and father of Yuva-nāśva

Bha IX. 6 20

Candra (III)—a son of Kṛṣṇa and Satyā

Bha X. 51 13

Candra (IV)—a son of Balī

M 6 11

Candra (v)—one of Danu's sons

Va 68 8.

Candra (vi)—the son of Nara and father of Kevala

Vi. IV 1 41-2

Candra (vii)—the son of Hemacandra, and father of Dhūmrākṣa

Vi. IV 1 51 2

Candra (viii)—the moon who completes in two fortnights the circuit which the sun makes in a year. He is the life of all living beings and occupies each of the twenty-eight constellations for thirty muhūrtas (a day) ¹. Lord of plants, yajñas, vratas and tapas, not going near Rohini, a bad omen, ² the whitish dark spot in it appears like a śara; ³ its maṇḍalam made of clouds and waters as of Sūrya, here is the sthāna of all deities, planets, etc., the size of the moon is twice that of the sun, is reckoned as Vasu in the Vaitasvata epoch, ⁴ grows through the effulgence of the sun and is known as Idvatsara, has 15 kalas and not 16 ⁵.

¹ Bha II 10 30 V 22 8-10 ² M II 2 163 41, 246 57
³ Va 47 77 ⁴ Ib 53 55-62, 80 ⁵ Ib 56 30 31

Candra (ix)—a Mt. one of the seven mountains of Plakṣadvīpa touching the sea and medicinal plants gathered by the Asvins for nectar

Br II 18 76, 19 8 Va 49 7, Vi II 4 7

Candras—a group of naḍis of sun (fire) with enough light.

Br II 24. 29

Candra-kanta—Mt. a kulaparīkata of the Uttarakuru country, ¹ entered the sea from fear of Indra ²

¹ Va 45 25 ² M 121 73

Candrakantā (I)—a Śakti

Br IV 44 75

Candrakāntā (II)—a Janapada of the Bhadra country

Va 43 19

Candraketu (I)—a son of Laksmāna, capital, Candracakra (Candravaktra-Vā P)

Br III 63 188, Va 88 187 8 V₁ IV 4 104

Candraketu (II)—a Gandharva

Va 69 26

Candragatī—the month reckoned from the new moon day to the new moon day in some parts the month reckoned from the full moon day to the full moon day

Va 100 217

Candragiri—a son of Tarāpida

M 12 55

Candragupta (I)—anointed first king of the Mauryas by the Brāhmana Kautilya who brought about the fall of Nandas ruled for 24 years

Bha XII 1 13 Br III 74 144 Va 99 331, V₁ IV 24 28

Candragupta (II)—the unrighteous minister of Harhaya who advised the king to get by peace or force the cow of Jamadagni so that he could ever have plenty. The king agreed and sent him to fetch the cow. Jamadagni argued that it was intended for religious purposes. The minister, without listening to those words had the animal bound. Jamadagni tied himself to the cow, and being beaten fell down dead. The cow kicked off her fetters and flew into

heaven The minister reported the matter to the king who returned to his city greatly dejected

Br III 28 31 7 29 8 ff

Candragupta (III)—a commander to aid Viṣaṅga, was killed by Duḥśilā

Br IV 24 29

Candracakra—the capital of Candraketu, son of Lakṣmana

Br III 63 189

Candratīrtha—sages of this locality near Cape Comorin visited Dvāraka fit for *śraddha* offerings¹ Bath here on the full moon day takes one to Candraloka²

¹Bha X 90 28 [4] Br III 13 28 Va 77 28 ²M 193 75 6

Candradruma—a Kinnara with human face

Va 69 35

Candravipa—south of Uttarakuru where Gods live, 1000 *yojanas* in circumference, in the midst is a hill containing precious mines from which Candravarta takes its rise, it is the place of the moon God, people in it are righteous and live to an age of 10 000 years

Va 45 52-60

Candrapadam—a sacred spot at Gayā

Br III 47 18

Candrapuskaram—sacred to Lalita

Br IV 44 95

Candraprabha (I)—a son of Manubhadra

Va 69 155

Candraprabha (II)—Mt north-west of Kailāsa, here are lake Svachhoda, river Svachhoda, forest Caitraratham, residence of Manubhadra, commander-in-chief of the Yakṣas

Br II 18 58, M 121 6, Vā 47 5

Candraprabha (III)—a lake on the slopes of Meru Mt

Br II 18 68, Vā 47 65

Candraprabha (IV)—the name of Ilā's horse which became a mare in the Śaravana forest

M 12 3

Candraprastha—a Mt

M 163 87

Candrabimbāsālā—adjoining the Sūryabimbāsālā Here the moon born of Atri's eyes got his lustre : The presiding deity is called Śrī Somanatha surrounded by 27 stars, all śaktis : Other śaktis like Tara live there besides the Aśvins

Br IV 35 51 58

Candrabha—an Yakṣa, a son of Punyajani

Br III 7 124

Candrabha—same as Hlādinī

M 112 72

Candrabhāgā (I)—R a mahānadi near Mānasasaras in Bhāratavarsa from the Himalayas, falls into western ocean,¹ sacred to Kālā, one of the 16 wives of Havyavāhana fire, in the chariot of Tripurari²

¹Bhā V 19 18, Br V 12 15 II 16 25 III 13 121, Vā 45 95, 77 113, 108 78 ²M 13 49, 51 13 114 21 133 23, 191 64
Vā. 29 13, V₁ II 3 10
P 74

Chandrabhāgā (II)—the regions of, fell into the hands of Vrātyas and Mlecchas.

Bhā XII 1. 39, V₁ IV. 24. 69

Candrabhānu—a son of Kṛṣṇa and Satyabhāmā.

Bhā X. 61. 60.

Candramandalam—contains the essence of the *dhāma* of Vedas; progresses and degresses with Śukla and Kṛṣṇa pakṣas.

M. 23. 14.

Candramadvāram—the path of the Pitr̥s.

Vā. 8. 198.

Candramā (I)—see Soma; the eighth *tanu* of Mahādeva; wife Rohini and son Budha.

Br. II. 10. 83.

Candramā (II)—a Dānava.

Br. III 6 8.

Candramauli—see Śiva.

Br. III. 48. 9.

Candraloka—attained by those who observe Rohini-Candraśayana vratam.

M. 57. 26, 193. 76.

Candravaktā—the capital of Candraketu, son of Lakṣmana.

Vā. 88. 188

Candraśatī—a R. born of Māriṣā.

M. 4. 50.

Candravamsa—a Kinnara with human face

Va 69 36

Candravasa (also *Candravasa*)—R in Bhāratavarsa belonging to Kulācala hill

Bha IV 28 35 V 19 18

Candraviṣṇa—the son of Vijaya and father of Salomadhī

Bhā XII 1 27

Candravratam—leads to Candraloka

M 101 75

Candrasukla—an upadvīpa to Jambūdvīpa

Bha V 19 30

Candrasekhara—see Siva

Br III 24 60 25 2 44 32 18 IV 30 71 34 91

Candrasri—the son of Dviyajña and father of Puloma

V₁ IV 24 48 9

Candrasuryagraha—the eclipse of the sun and moon fit for srāddha

Va 105 19 48

Candrasena—a mind-born mother

M 179 26

Candrā (I)—a R in Śālmalīdvīpa

Br II 19 46 Va 49 42 V₁ II 4 28

Candrā (II)—a daughter of Vṛṣaparvan

M 6 22

Candramsū—the king after *Sadācandra*

Br III 74 181

Candramsutapana—a son of *Bali*

M 6 11

Candrarka—a *Rakṣasa*

Va 69 166

Candrarkabhukara—a son of *Khaśa* and a *Rakṣasa*

Br III 7 134

Candravati—a R of the *Ketumāla*

Va 44 19

Candravarta—a R of the *Candradvīpa*, the sthana of the moon God

Va 45 56

Candravaloka—a son of *Sahasrasva*

M 12 54

Candrasva—a son of *Dundumara*

V1 IV 2 42

Candrīka (I)—a *kālā* of the moon

Br IV 35 32

Candrīka (II)—a mother goddess, enshrined at *Harīścandra*

M 13 40 179 28

Candrīka (III)—a R sacred to *Pitrs*

M 22 63

Capala—a son of *mrga* elephant

Br III 7 333

Capala—a śakti

Br IV 44 75

Camasa—a son of *Ṛsabha*, and a *bhāgavata*, a sage who described to *Nimi* the nature of those who are not devoted to *Harī*

Bhā V 4 11, XI 2 21, 5 2-18

Camasādhvaryus—were ten *Viśvedevas* in *Soma's Rājasūya*

M 23 22

Campa (I)—a son of *Harita*, he built *Campapurā*

Bha IX 8 1

Campa (II)—the son of *Prthulākṣa* (*Prthulāsva-Vā P*) Under him the ancient city *Mālinī* became *Campā*, father of *Haryanga* through the grace of *Pūrnabhadra*, lived for 60,000 years with the four *varṇas*

M 48-97 Vā 99 105 7 V. IV 18 20-21

Campakavanam—between *Vikanka* and *Manisaila* hills, consists of fruit and flower trees, the āśrama of *Kaśyapa Prajāpati*

Va 37 16 22

Campa(purī) (I)—built by *Campa*, a beautiful city,¹ the new name of the ancient *Mālinī*²

¹Bha IX 8 1 Br III 71 197, V. IV 18 20 ²M 48 97

Campā (II)—R sacred to *Pitṛs*

M 22 41

Campa (III)—a name of Campāvati,¹ a Janapada²

¹ Va 99 106 ² Ib 99 385

Campavatī (I)—the capital of the Nāgas,¹ of Campā²

¹ Br III 74 194 ² Va 99 106, 382

Campavatī (II)—a R of the Ketumāla country

Va 44 20

Cara—a son of Devajanu, a Yakṣa

Br III 7 128

Caraka—a Paulaha and one of the seven sages of the period of Tamasā Manu

Br II 36 48

Carakas (I)—see Carakadhvaryus

Br II 35 13 Va 61 10

Carakas (II)—disciples of Vajina

Va. 61 25

Carakas (III)—disciples of Yaṇnavalkya

Va 61 24

Carakatvam—Brahmavadya practised by pupils of Vaiśampāyana the origin of the name, explained by Suta

Va 61 10 12 22

Carakadhvaryus—pupils of Vaiśampāyana known also as Carakas They observed a vow on behalf of their guru in expiation of the sin of brahmicide

Bha XII 6 61 Br II 33 7 and 12 35 14 26 7 Va 61 10

Carmanvatī—R a mahānadi in Bhāratavarṣa, from the Pāriyātra hill, sacred to Pitr̥s

Bha V 19 18, Br II 16 28, M 22 30, 163 62, Va 45 98,
103 81

Carmanamandala—(c) a northern kingdom

Br II 16 46

Carmaratnam—a jewel of the king

Br II 80 75

Carṃavarmabhrt—a son of Citraka

Va 96 114

Carya—a Yoganātha

Br IV 37 29

Carsanī—the wife of Varuna

Bha VI 18 4

Carsanīs—sons of Aryaman and Mātrkā They were the originators of human race

Bha VI 6 42

Cala—a son of Madira

Va 96 169

Calakundala—one of the Bhārgava gotrakaras

M 195 27

Calacchikha—a mind-born mother

M 179 11

Calajjvala—a mother Goddess

M 179 32

Cala—a name of Lakṣmī

V₁ I 7 28

Calī—an ārṣeya pravara of the Bhārgavas

M. 195 37

Cākṣusa (I)—the sixth Manu (s v) and son of Cakṣuṣa Pūrū and others were his sons In his epoch Mantra-druma (Manojava-V₁ P) was Indra Havismat and others were sages Hari manifested himself as Ajita¹ There was a deluge in this Manvantara² After him came Vaivasvata³

¹Bhā VIII 5 7-9, Br I 1 105, Va 30 37, 62 3 101 33

²Bhā I 3 15 IV 30 49 VI 6 15 V₁ III 1 26-9 ³Br II 36 3 66 107, 202, 37 19 and 46, III 2 1 60 1, IV 1 26 and 50

Cakṣuṣa (II)—the son of Khanitra, and father of Vivimsati

Bhā IX 2 24

Cakṣusa (III)—a son of Anu

M 48 10

Caksusa (IV)—a son of Viśveṣa

M 171 48

Cākṣusa (v)—the king of Cākṣuse antara, son of Pracetasa and grandson of Prācinabarhiṣ, he will give birth to Dakṣa from Mārṣā, the daughter of Sākhins

Va 30 60 61, 74 5

Caksusa (VI)—the son of Brhatī and Rūpu, wife Vārūnī (Puskarīnī) and father of Cākṣuṣa Manu

Vā 62 88-9, 100 26 V₁ I 13 2 3

Cāksusas—one of the five Devaganas of the epoch of the 14th Manu (Bhautya),¹ seven among them are distinguished²

¹Bha VIII 13 34 Br IV 1 106 7, Va 111 100 V₁ III 2
43 ²Va 100 112

Cakṣuse antaram—(the sixth) five Devaganas, the first, past, future, prthukas, and lekhas, each gana subdivided into eight¹ Dakṣa became son of Pracetas by the curse of Śiva²

¹Va 62 57 ²Br II 13 68

Catuḥasa—a rtvik at Brahmā's sacrifice

Va 106 38

Cānakya—a Rājarsi who attained siddhi in śukla tirtham of the Narmadā

M. 192 14

Canūra—an Asura friend of Kamsā, and a wrestler Ready for a match with Kṛṣṇa and Rama, he took his seat in the arena and invited the brothers for a match Kṛṣṇa's challenge, and the concern of the citizens at the unequal match between a child and a trained athlete After a prolonged fight, Cānūra fainted and fell dead like Indradhvaṇa

Bha X. 2 1 36 21 24 37 15 42 37, Chaps 43 and 44
VL V 15 7 and 16, 20 18, 58-76

Canuramalla—a Dānava king

Br IV 20 123

Cātaki—a Bhārgava gotrakara

M. 195 23

Catujuvā—a Brahmvādini

Br II 33 18

Cāturmāsya (I)—sacrifice, performed by Bharata

Bha V 7 5

Cāturmāsya (II)—(personified) born of Savitā

Bha VI 18 1

Caturvarṇa—the four castes, Viṣṇu, their creator and protector,¹ originated by the four sons of Suvratā, daughter of Dakṣa;² people observe *svadharma* in Kṛta, attain change in Treta, become weak in Dvāpara and lose all character in the Kali age,³ fresh impetus by Śaunaka and by Bhārga-bhūmi⁴

¹Br II 37 5 III 72 35 V₁ I 6 5 6 8 ²Va 30 67, 97 36, 100 44, Br II 13 65 ³M 168 8 12 ⁴V₁ IV 8 6 20

Caturvidyas—the four Vedas,¹ Viṣṇu as knowing them²

¹Br II 32 62, Va 97 37 ²Br III 72 36

Cāturhotram—from the Yajurveda,¹ the four orders of priests in an yajña²

¹Va 60 17 ²V₁ III 4 11

Caturhotraṇḍhi—a sacrifice, description of,¹ followed by Bharata in his rites

¹Br II 32 62 6 34 17 ²Bha V 7 5

Candramasam lokam—the region of moon to which Soma sacrificers go, see Candraloka

Bha. III 32 3

Candramasa sama—were born elephants Kumuda and Kumudadyuti

Br III 7 345

Candramasi—a Bhārgava gotrakara

M. 195 26

Candra-Yuvanāśva—the son of Viṣṭrāśva and father of Śāvasta

V₁ IV 2 36-7

Candravas—of Kausika gotra

Br III 66 70

Candrayanam—a ritual lasting for a month to be practised once, twice, thrice or four times according to one's capacity,¹ an expiatory ceremony for a Brahmana taking liquor in Mohā,² very efficacious if performed in Somatirtha, penance for certain thefts, incestuous unions, etc.³

¹Va 16 16-7, 18 13 ²Br IV 7 69, 79, M 7 4, 101 75, 188 88 ³M. 189 18, 191 96, 227 42 56

Capayoga—the science of arms

V₁ IV 15 45

Cāpini—a name of Lahtā

Br IV 18 14

Camunda (I)—a Śakti on the 9th parva of Cakrarājaraṭha

Br IV 19 7, 36 58, 44 87 and 111

Cāmunda (II)—a mind-born mother, image of, clothed in elephant skin

M 179 10, 261 37

✓ Cara—the spy in different disguises to be sent over his kingdom and that of the enemy, king not to act on the report of a single Cara, the source of the kingdom, Cāracakṣu is the king

Br IV 21 51 and 64 25 III M 215 90 6, 226 12

Cārana—spies employed by Prthu, also Cāras (s v)

Bha IV 16 12

Cāranas—divine songsters

Bhā II 1 36, 6 14, IV 20 35, V 1 8, VI 7 3, VII 8 38,
X 3 6, 4 11, 25-31, XII 19 Br II 15 10, 23 III 5 16, 10 37,
IV 33 11 Vā 23 191, 34 21 35 19 and 58 47 46, 72 35

Cāritra—a Marut gana.

M 171 54

Caru—a son of Rukminī Went out to play and saw a huge lizard with his brothers and reported to Kṛṣṇa

Bhā X 61 9, 64 1-4, Br III 71 246 Vā 96 237 V₁ V
28 2

Cāruka—got killed in the Yadava disturbance at Prabhāsa

V₁ V 37 47

Carukeśi—an Apsaras in the sabhā of Hīranyakāśipu

M 161. 75

Carugupta—a son of Rukminī and Kṛṣṇa.

Bha X 61 8, M 47 16, V₁ V 28 1

Cārucandra—a son of Rukminī

Bha X 61 ■

Cārunavati—a R of the Bhādra

Vā 43 29

Carudeṣṇa (I)—welcomed Kṛṣṇa to Dvārakā A son of Rukminī and votary of Kṛṣṇa¹ Took part in defending Dvārakā against Śālva,² went with Kṛṣṇa's sacrificial horse³

¹ Bha I 11 17 14 31 III 1 35 X 61 ■ Br III 71 191 and 245 M 47 15 Va 96 237 V₁ V 28 1. ² Bha X 76 14
³ Ib 89 22[2]

Carudesna(I) (II)—a son of Jāmbavatī and Kṛṣṇa,¹ a good archer, given to Ganduṣa²

¹ M 46 26, V₁ IV 15 37 ² Va 96 188

Carudeha—a son of Kṛṣṇa and Rukminī

Bha X, 61 8 V₁ V 28 1

Carupada—the son of Namasyu and father of Sudyu

Bha IX, 20 2 3

Carubhadra—a son of Rukminī and Kṛṣṇa

Br III, 71 246, M 47 16

Carumatī(hī)—a daughter of Rukminī and Kṛṣṇa, wife of Balin, son of Kṛtavarman

Bha. X, 61 24 Br III 71 246 M 47 16, Va 96 238, V₁ V 28 2

Carumukhī—a daughter of the Gandharvas

Va. 92 10

Carurupa—a monkey chief

Br III, 7 237

Carutarman—an important Yadava, got killed in the disturbance at Prabhāsa after Kṛṣṇa's departure to Heaven

V₁ V 37 47

Cāruvidya—a son of Rukminī and Kṛṣṇa

Br III 71 246

Caruvindhya—(*Cāruvinda-Vṛ P*), ■ son of Rukminī

Va 96 238 V₁ V 28 2

Cāruhaṣa—a son of Rukminī and Kṛṣṇa

M 47 16

Caruhasavan—a monkey chief

Br III 7 238

Caruhāsini—one of Kṛṣṇa's wives

V₁ V 15 35

Carvarivān—a son of Sāvāna Manu

Br IV 1 22

Cakṛtvān—a Tusita God

Br II 36 11

Cakṣubha—a Rākṣasa killed by Lalitā

Br IV 22 76

Citi (I)—a Jayadeva

Br III 4 2

Citi (II)—(*ety*) he who gathers the means for enjoyment

Va 4 38

Citi (III)—the twins of Prajāpati in the 23rd kalpa, Cīnta came out of contemplation

Va 21 51

Cittakarsanikā—also *Cittakarsanarūpā* (nitya), a Gupta sakti

Br IV III 19, 36 70, 44 119

Cittajalā—a mother-goddess

M 179 28

Cittahārya—a Sādhya

M 203 11

Cittā—a mother-goddess

M 179 28

Citti (I)—another name for *Śānti* (s v)

Bhā IV 1 42

Citti (II)—a Jayādeva

Vā 66 6

Citti (III)—a Sādhya

Va 66 16

Citpara—Kāmākṣī the first cause, called also *Antā*, then became *Śuddhaparā* with two hands with *yogamudra* and book in them, the next was *Parāpara* with lotus in her right hand and the left placed on the left thigh This is at *Kāñci*

Br IV 39 9 14

Citra (I)—a son of Vasudeva and Madurā

Br III 71 172

Citra (II)—a son of Agāvata

Br III 71 257

Citra (III)—a commander of Bhaṇḍa killed by Citrā.

Br. IV. 25. 99.

Citra (IV)—a son of Citrasena.

Vā. 96. 248

Citra (V)—a Nakṣatra.

Vā 66. 49

Citras—of different kinds on the walls and pillars of the houses erected by Jamadagni's cow.

Br III 26 60.

Citraka—a son of Vṛṣṇi; (Prṣṇi-Vā. P.); father of a number of sons and daughters; brother of Svaphalka.

Br III 71 102, 114, Vā. 96 101, 113-14, Vi IV 14 5-6, 11.

Citrakarma—a Gaṇeśa; a sculptor created a beautiful form out of the ashes left by Madana's body burnt down by Śiva. Thus having been restored to life he was asked to meditate Śatarudriya in honour of Rudra. This was Bhaṇḍa who was blessed by Śiva to rule for 6000 years.

Br IV 11 30

Citrakūta (I)—a hill in Bhāratavarṣa; sacred to Sītā and to Pitṛs

Bhā V. 19 16, Br II 16 23, III 13 38 M 13 39, 52 65

Citrakūta (II)—a hill in Kuśadvīpa.

Bhā V. 20 15

Citrakūta (III)—R from Rkṣa (Rṣyavanta-M. P.) in Bhāratavarṣa.

Br II 16 30, M 114 25, Vā 45 99.

Citraketu (i)—one of the seven sons of Vasishtha

Bha IV 1 40-41

Citraketu (ii)—a son of Lakṣmana

Bha IX 11 12

Citraketu (iii)—a son of Devabhāgā and Kāmśā

Bha IX 24 40

Citraketu (iv)—a son of Jāmbavatī

Bha X 61 12

Citraketu (v)—a Sārvabhauma and king of Śūrasenas. His queen was Kṛtādyuti, though he had a number of wives he had no children. When he was brooding over this, there came the sage Angiras, getting to know his mind he performed a ritual in honour of Tvaṣṭa and the remnant of offering was given to his eldest queen, Kṛtadyuti, who brought forth a son. Though the king was glad, his wives grew jealous and poisoned the child to death. The king, queen and others ceaselessly lamented. On this Angiras and Nārada came on the scene and consoled them. Angiras addressed him on the instability of life illustrating it by the story of Bhoja. Narada instructed him into a *mantropaniṣad*. By meditating on this for seven nights, he was told, that he would see Sankarsana and get over the illusion relating to duality. So he had his purificatory bath at the Jamunā and was initiated into the *vidyā* by Narada. By meditating for seven days, the king became the lord of Vidyadharas. He then praised Hari in the form of Ananta and had a *darsan* of the Lord.

Once he flew in the air and saw Śiva sitting with Pārvatī on his lap in the presence of his attendants and others. He laughed at this which enraged Parvatī who cursed him to be born an Asura. Citraketu alighted from his aerial car and begged for pardon. After he went away, Śiva told Par-

vati that Citraketu was a devotee of Hari, and hence his devotee also. Therefore he deserved pardon. Parvati was appeased, and Citraketu was born as Vrtra.

Bha VI Chaps. 14-17

Citraketu (vi)—a Vāleya Gandharva

Va 69 20

Citragu—a son of Kṛṣṇa and Satyā

Bha X 61 13

Citragupta—an Adhudevata of the planet Ketu, Icon of, near Yama

M. 93 15 102 23, 261 14

Citrangada—a Vāleya Gandharva

Va 69 19

Citravyoti—a Marut of the first gana

Br III 5 92

Citrānātha—a son of Dhṛṣṭa

M 12 21

Citrabāhu—a son of Kṛṣṇa

Bha X, 90 34

Citrabhanu (1)—a warrior son of Kṛṣṇa

Bha X. 90 33

Citrabhanu (11)—a name of the sun, moves in the north of Śākadvīpa in Śrāvana and Uttarāṣadha,¹ begged of Kartavīryarjuna, the seven islands as bhikṣa and burnt them all, father of Varuna (Vasiṣṭha) famous as Āpava who cursed the king, the sun-god in the guise of a Brahmana asked for

food all the immovable property of the king to which he agreed, Āditya was pleased with him and gave him resplendent and useful arrows, he ate all the eastern parts of the kingdom including the *tapovana* ²

¹Br II 21 73, 136, Va 50 128 ²Br III 69 38-47, Va III 39, 95 3 13

Citrayuddha—Kuraṇḍa as expert in,¹ Asvins and Janārdana experts in ²

¹Br IV 22 74 III 71 184 ²M 150 201, 152 3 and 27

Citrayodhi (I)—a monkey

Br III 7 234

Citrayodhi (II)—one who does not fight a straight battle

Va 96 181

Citraratha (I)—a son of Gaya, and father of Samrāt, wife Ūrṇa

Bha V 15 14

Citraratha (II)—a Gandharva who crossed the place where the bones of a certain Kausika lay dropped down to the earth. After collecting and throwing them into the Sarasvatī, he went to his home ¹. He was seen sporting at the Ganges with *apsaras* by Renukā ²

¹Bha VI 39-40 ²Ib IX 16 2-3

Citraratha (III)—the son of Supārśvaka and father of Kṣemadhī. He was king of Mithilā

Bha IX. 13 23

Citraratha (IV)—the son of Ukta and father of Kavi-ratha

Bha IX. 22 40

Citraratha (v)—the son of Dharmaratha, well known as Romapāda. A friend of Daśaratha. As he had no children, he adopted Śāntī, daughter of Daśaratha. R̥ṣyaśṅga married her. Then he had a son Caturanga.

Bhā. IX. 23, 7-10, M. 48. 94, Vā. 93 103, Vi. IV. 18. 16-18.

Citraratha (vi)—the son of Ruśeku (Ruṣ(ś)anku-M. P., Vi. P.) and father of Śaśabindu.

Bhā. IX. 23, 31, Br. III. 70. 18, M. 44 17; Vi. IV. 12. 2-3.

Citraratha (vii)—a son of Vṛṣṇi and a grandson of Anamitra. Father of Pṛthu and other sons.

Bhā. IX. 24 15 and 18.

Citraratha (viii)—a Mauneya Gandharva; overlord of the Gandharvas, Kinnaras and Vidyādharas,¹ served as the calf when the Gandharvas milked the earth in the lotus vessel along with the Apsaras.²

¹ Br III 7 3, 8 10, IV 20. 50, M. 8. 6, Vā 69. 2, 70 9

² Br II 36 221

Citraratha (ix)—a son of Agāvaha.

Br III. 71 257

Citraratha (x)—a son of Bhūri

M. 50 50

Citraratha (xi)—the son of Raśādu, performed several sacrifices, became later known as Śaśabindu, had 10,000 sons of whom six were famous with names beginning in Pṛthu.

Vā. 95. 17-18, 20-21.

Citraratha (xii)—a son of Uṣṇa.

Vā. 99 272, 103. 49

Citrarasmi—a Marut gana

M 171 53

Citrarupini—a mother-goddess

M. 179 20

Citrarepha—a son of Medhatithi of Śākadvīpa

Bha V 20 25

Citra(r)lekha (I)—a companion of Bana's daughter, Ūsa, daughter of Kumbhanda minister to Bana, heard from Ūsā of her dream about a certain prince, and being an artist drew pictures of gods and men. Ūsā identified Anuruddha as her lover. Citralekha travelled by air to Dvaraka and carried Anuruddha to Ūsā's harem at Śonitapura unnoticed by any.

Bha X 61 23[9] 62 14 23 V₁ V 32 17-30 33 5

Citrlekha (II)—an Apsaras in the sabha of Hiranyakaśipu, rescued along with Urvashi from the Asura Kesi by Pururavas.

M 161 75 24 23

Citravati (I)—a daughter of Agavaha

Br III 71 257

Citravati (II)—the daughter of Citrasena

Va 96 248

Citravara—a son of Citrasena

Va 96 248

Citravarma—a Valeya Gandharva

Va 69 20

Citraśāla—painting and pictures in Tripuram

M 130 II

Citrāsānu—a Mt in east half of Puskaradvīpa

Br II 19 110, M 123 13, Va 49 107

Citrāsena (I)—a son of Manu Devasāvarṇi

Bhā VIII 13 30

Citrāsena (II)—the son of Narisyaṇta and father of Dakṣa

Bha IX. 2 19

Citrāsena (III)—a Gandharva with the Hemanta sun

Br II 23 17, Va 52 17 96 248

Citrāsena (IV)—a son of Agāvaha

Br III 71 257

Citrāsena (V)—a son of the fourth Sāvarna Manu

Br IV 1 94

Citrāsena (VI)—a son of Ruci XIII Manu

Br IV 1 104 Va 100 108, V₁ III 2 41

Citrāsena (VII)—a Mauneya Gandharva king in Kailasa,¹ resides in sun's chariot² during Mārgaśīrṣa month

¹ Va 41 21, 69 1 ² V₁ II 10 13

Citrāsana—the Rākṣasa presiding over the month of Śuci

* Bhā XII 11 36

Citrā (i)—a rock on the Himalayas near the river Puspabhadra, sacred to Lalitā ¹

Bha XII 8 17, Br IV 44 97

Citrā (ii)—a daughter of Vasudeva and Rohini, came to see Kṛṣṇa and Satyabhama returning from Indra's court

¹Br III 71 165, Va 96 163 ²Bha X [67 (v) 50] M 46 12

Citra (iii)—a name of a constellation, ¹śraddham on that day gets good children ²

¹Va 82 8 ²Br III 18 7

Citra (iv)—a daughter of Madirā

Va 96 170

Citrāṅgada (i)—a Kṣatriya son of Śantanu and a fisherwoman Satyawatī, was killed in a battle by a Gandharva by name Citrāṅgada

Bha IX. 22 20 21 Br III 10 70 M 14 17, Va 73 19
Vi IV 20 34-5

Citrāṅgada (ii)—a Gandharva who killed Citrāṅgada, a son of Śantanu

Bha IX. 22 20 Vi IV 20 35

Citrāṅgi—one of the four queens of Bhaṇḍa

Br IV 12 13

Citrotpala—a R from the Rkṣa (Rṣyavat)

Br II 16 31, M 114 25

Cuḍi—a son of Kauśika after whom came the famous line, the Caidyas

Br III 70 22 Va 95 38

Cidvanhī—the Agni dug of *Cintāmanī grha*, it burns with no fuel, the hotā and hotrī are *Kāmeśvara* and *Mahādevī*

Br IV 36 24

Cintaka—the twenty-third kalpa

Vā 21 53

Cintā—came out when *Brahmā* was in contemplation

Vā 21 54

Cintāmanigrha—of *Lalitā*, by its side was one built by the architects to *Mantrinī* when she visited *Lalitā*, here the *mātangakanyakūs* sport and dance¹ The abode of *Cakra-rāja* and lying at a distance of seven *yojanas* to *Śrngāraśāla*, surmounted by *gopuras* in hundreds on all sides² On its different sides were *Cidvanhī*, *Cakrarājaratha*, *Geyacakra*, *Kīricakra*, *Harī*, *Ganapati*, *Śiva*, *Sarasvatī*, *Mahādevī*, the residences of *Mantrinātha* and *Dandanātha* In its midst was *Binducakra* with a number of *Śaktis* There was also what is known as *Sarvajña yantarā* This *Cintāmanigrha* was located in the middle of *Śrīpaṭṭana* Its walls and pillars, all of *Cintāmanī*³

¹ Br IV 31 80 ² Ib 35 70 104 ³ Ib 36 1 33

Cibīlaka—the son of *Lambodara* and father of *Meghasvātī*

Bha XII 1 24

Cibunīkā—a queen of *Varṣartu*

Br IV 32 29

Cirava—a monkey chief

Br III 7 234

Cīna—(c) a northern kingdom,¹ unfit for śrāddha,² people of³

¹Br II 16 7, 18 46 31 88 ²M 10 10 ³Va 47 42, 58 83

Cīnamaru—(c) the kingdom watered by the 𑀘 Cakṣu
Br II 18 46, Va 47 44

Cīnamsuka—the silk of the Śhin country
M 154 276

Cūdakarma—of children
Vi III 13 5

Curnanabha—a Danava
Br III 6 9

Culikas—a tribe,¹ kings of²
¹Va 45 121 ²M 50 76

Cekitana (i)—was stationed by Jarāsandha on the East gate of Mathurā

Bha X 50 11[2]

Cekitana (ii)—a son of Śrutakṛti
Br III 71 157 Va 96 156

Ceḍavida—a daughter of Tṇabindu married to Viś-ravas and became mother of Kubera

Bha IX. 2 31-32

Cetana—is Cyavana
Vā 65 88

Cetanā—released by Indra in the sacrifice

Va 65 81

Cetasa—one of the names of the fifth Marutgana

Va 67 128

Ceti (I) (c) kingdom of,¹ the name of Vasu's kingdom²

¹Bha VII 1 13 IX 22 6 24 39, V₁ IV 14 44 ²Va
93 26, 114

Ceti (II)—the son of Uśika, (Kausika-V₁ P) Father
of Caidya and others

Bha IX 24 2 V₁ IV 12 39

Cedis—were enlisted by Jarasandha against Yadus

Bha X [50(v)2]

Cetiṣa—a son of Uparicara and king of Ceti

Bha IX 22 6

Cenataki—a Pravara

M 196 30

Ceṣṭā—a Brahmarākṣasi

Br III 7 99

Caitya (I)—funerary mound found in Ayodhyā, its
trees as frequented by Piśācas,¹ a householder to avoid
*Caitya*²

¹Bha IX 11 27, Br III 7 415 V₁ III 12 13 ²V₁ III
11 122

Caitya (II)—a Marut of the first gana

Br III 5 92

Caitra (I)—one of the nine sons of Svarocisa Manu

Br II 36 19 V₁ III 1 12

Caitra (II)—a Paulastya and a sage of the Tamasas
Manvantara

Br II 36 48

Caitrakam—a tirtham

M 110 2

Caitrmasa—a Manvantaradi for *sraddha* and good for
vratas like the *Madanadvadasī* best for military expedition

M 7 10 17 6 54 8 56 3 60 33 240 5

Caitraratha (I)—a pleasure garden of Devas and Indra
to which went Kardama and Devahuti¹ In the Candraprabha hill Here Urvashi met Aila² In the Mandara hill³
in the east⁴ of Ilavṛta

¹Bha III 23 40 V 16 14 IX 14 24 M 27 4 V₁ IV 6 48

²Br II 18 7 III 7 102 66 6 ³M 83 31 121 8 131 48 ⁴Va
36 11 42 15 47 6 69 137 91 6 V₁ II 2 25

Caitraratha (II)—acted as calf when the Gandharvas
and Apsaras milked the earth

M 10 111

Caitraratha (III)—a tirtham sacred to Madotkṛta

M 11 28

Caitrarathi (also *Bindumati*)—the daughter of Śaśa-
bindu and wife of Mandhata had 10 000 younger brothers
righteous fair and chaste mother of three sons Purukutsu
Ambariṣa and Mucukunda

Br III 63 70 V₄ 88 70 2

Caitrā—the wife of Jyāmagha, gave birth to Vīdarbha
M 44 33 and 36

Caitrāyanas—Ātreya gotrakaras
M 197 2

Caitrognī—a sage of the Tāmāsa epoch
V: III 1 18

Caidya (I)—a son of Yudhiṣṭhira's aunt and Dama-ghosa and brother of Dantavakra Both were once attendants on Hari and born on earth by the curse of Brahmanas It happened thus Once Sananda and other sons of Brahmā went to Viṣṇuloka and were prevented by them, as door-keepers, from entering Vaikuntha Hence they were cursed to be born as Asuras They were born as Hiranyakaśipu and Hiranyākṣa, then as Rāvana and Kumbhakarna, and now as Caidya and Dantavakra¹ Hated Kṛṣṇa, beaten by him in *svyamvara* An ally of Jarāsandha he was stationed at the eastern gate of Mathurā Kṛṣṇa directed his attack against Caidya The fight and end of Caidya²

His name was proposed by Rukminī's elder brother for marriage Went to Kuṇḍina ready to marry Rukminī, distressed at her being taken away by Kṛṣṇa and his friend Rukmi's defeat, he was consoled by Jarasandha and returned to his city³ An enemy of Kṛṣṇa, he attained *yoga* at the Rājasūya He attained Hariloka through hatred (See Śisupāla)⁴ Married Śrutaśravas who gave birth to Sunita⁵

¹Bha VII 10 35 46 ²Ib I 10 29 X 50 11 [2], 20 24 [1-15] ³Ib ch 52 (whole) 53 14-16 54 10 17 ⁴Ib III 2 19 VII 1 13-15 and 30 ⁵M 46 6

Caidya (II)—is Śisupāla
Va 96 157

Caidyavara—a son of Maitreya
M 50 14

Caudyoparicara—a son of Kṛmī . Known also as Vasu
His wife was Gṛikā, mother of seven sons

M 50 26

Cairīdava—Ārṣeya pravara of Angīras

M 196 7

Caṭla—a disciple of Śṛṅgīputra

Va 61 40

Caṣīkas—of the Dakṣināpatha

Va 45 126

Cola (I)—a son of Āndīra after whom was named the
the Cōladesa

Br III 74 6, M 48 5

Cola (II)—one of the four sons of Janāpīda, his
kingdom Colah

Va 99 6

Colas (I)—a degraded Kṣatriya clan

Br III. 63 140, M 114 46

Colas (II)—(c) a southern country

Br II 15 56

Colaḥa—the dress covering the image of Sun god

M. 261 4

Colabhadṛā—(c) an eastern country

Br II 16 51

Cauli—an Ekārṣeya

M. 200 6

Caulya—of the Dakṣinapatha

Va 45 124

Cyavana (i)—a sage¹ who was invited for Yudhiṣṭhira's Rajasuya² Came to see Kṛṣṇa at Syamantapanaka³ Went with him to Mithila⁴ Came to see Parikṣit practising *prayopaveśa*⁵

1 Bha VI 15 14 2 Ib X 74 7 3 Ib 84 3 4 Ib 80
18 5 Ib I 19 9

Cyavana (ii)—a son of Śukra and Paulomī,¹ when he was engaged in *tapas* he was covered by an anthill His eyes were seen through two holes therein Once Sukanya who came there with her father saw two luminous objects in the anthill and pierced them with a thorn This resulted in blood flowing from the eyes The king asked the sage's pardon and offered his daughter in marriage to him Having married a princess the sage requested Aśvins who were on a visit to him to make him a youth They advised him to bathe in a *siddha* lake nearby He thus found himself thoroughly changed With him Sukanyā enjoyed life Her father came there some time after and was not aware of the change in the sage's form He took him to be a paramour and scolded his daughter When he came to know the fact he was much pleased In the *yajna* performed Cyavana offered soma to Aśvins who were so far denied a share being physicians Indra resented this and wanted to kill Cyavana But the latter's act was accepted by all as a precedent.² Father of Apravanam and Dadhica³

1 Br III 1 92 Va 86 2 23 2 Bha IX 3 2 26 Br II
32 98 III 8 31 21-36 61 2 3 Br III 1 93

Cyavana (iii)—the son of Mitreyu and father of Sudasa

Bha IX. 22 1 Va 99 207 VI. IV 19 70 71

Cyavana (iv)—the son of Suhotra the righteous and father of Kṛtun (Kṛtaka-Vi. P.).

Bhā IX. 22 5, Vā 99 217, Vi IV. 19 79

Cyavana (v)—a Rāksasa residing in the third *talam* (Vitalam-Vā. P.).

Br II. 20 28; Vā 20 27.

Cyavana (vi)—a Ṛṣi and mantrakṛt, cursed that the hundred sons of Kṛtavīrya would meet with death

M. 68. 9, 145 92 and 99

Cyavana (vii)—a son of Bhṛgu, a gotrakara, and a Pravarā.

M 195 15 and 28, 29

Cyavana (viii)—a son of Sudhanvan.

M 50 24

Cyavana (ix)—a son of Gokarna, an avatār of the 16th dvāpara.

Vā 23 173

Cyavana (x)—the father of Sumedhas

Vā 70. 26

Cyavana (xi)—a son of Devāpi

Vā 99. 237.

†

Cyavanaāśrama—in Gayā where are Vaikuntha, Lokadaṇḍa, Grdhrakūṭa and Śonaka

Vā 108 73

Ch

Chagala (I)—(Chagalas), one of the sixteen classes of Piśācas

Br III 7 376

Chagala (II)—a son of Mundiśara *avatār* of the Lord
Va ■ 211

Chatra (I)—the seven worlds, white in colour, are one above the other umbrella-like

Br II 21 19, III 49 23, 55 15, IV 37 35

Chatra (II)—the white umbrella as insignia of royalty given to Kāmeśvara by Viṣṇu, lofty as the sky¹ Kauravas threatened Ugrasena to deprive him of that²

¹ Br IV 15 23, 17 1, V₁ II 13 96 ² V₁ V 35 14

Chatrikā—a Śakti

Br IV 44 87

Chandas—Vedic metres as steeds of the sun's chariot,¹ as part of Viṣṇu² Seven in number—names given

¹ Bha II 6 1 V₁ II 8 5 ² V₁ V 1 37, Br I 5 19

Chandaka—a kind of temple with n number of towers

M 269 32 and 49

Chandājas (I)—are 33 Devas, constituting three ganas, Yāma Ajitas and Śaktas with their chief Indra,¹ drink the nectar of the moon until the Caturdaśī, and on the Pañcadaśī the Pitṛs drink of the rest²

¹ Br II 13 91 ² Va 56 25

Chandājas (II)—the gods of the Cākṣuṣa epoch, also known as Sādhyas

Br III 3 9

Candanas—a group of 33 Devas who drink the moon's kalas in the dark half of the month

Br II 28 26

Chandāmst—the Vedas—R̥g, Yajus and Sāma,¹ Gāyatri and others, sons of Vinata,² created by Vāmadeva,³ served as vessel for sages milking the earth⁴

¹ Va 3 16 ² Br II 7 30 ³ M 247 7 ⁴ Br II 36 104

Chandoga—a Sāmaga, Sāmans in connection with the rituals in founding a new temple

Bhā XII 6 53, M 93 133, 265 28, Va 83 54

Chandogas—a Devagana, 33 are distinguished among them

Va 31 5

Chandogeya—an Ātreya gotrakara

M 197 5

Chando(u)gha—the chanting of the Vedas, being practised in a hermitage

Br III 21 48

Chāga—the goat, as the riding animal of Agni, its flesh pleasing to Pitrs

M 148 83, 17 32

Chagala—a peak on the top of the Himalayas where Śveta the sage-lord appeared with four disciples in the Varaha kalpa

Vā 23 116

Chāgalāndam—a tīrtham sacred to Pracandā and to Pitrs

M 13 43, 22 72

Chaya (1)—a daughter of Viśvakarman,¹ ■ servant-maid of Samjña engaged by the latter for her husband Hence

wife of the sun God without his knowledge and mother of Śanaīścara and Tapatī during the absence of Samjñā as a horse. Her sons were Śrutaśrava and Śrutakarma or Sāvarnī Manu and Saturn respectively, ill-treated Samjñā's children. Yama protested and was cursed to lose his legs. He reported to his father who said that they would be restored after some time. Then he asked Chāyā why she showed difference between her sons and she spoke the truth. The sun God flew into a rage and demanded Tvaṣṭā to give up his daughter. He showed the place where Sarvajñā was and Tvaṣṭā reduced his *tejas*. On seeing her, Śukra came through his nostrils from which were born the Aśvins or Nāsatya and Dasra².

¹ Bha VIII 13 8 and 10 M 11 5-9, 248 73, Va 84 39-77

² Br III 59 32 77 IV 35 47, Bha VI 6 11

Chayā (II)—the mind-born wife of Sṛṣṭi and mother of five sons

Bhā II 30 97-98

Chāyā (III)—the wife of Puṣṭi and mother of five sons, Prācinagarbha, Vṛṣaka, Vṛka, Vṛkala and Dhṛti

Vā 62 83

Chāyākṣetram—sacred to Lalitāpīṭha

Br IV 44 100

Chidradarsī—a son of Kauśika in previous birth, born as Cakravāka in Mānasa

M 20 18

Chini—a son of Anamitra

Vā 96 99

Chinnakarna—a commander of Bhaṇḍa

Br IV 21 87.

J to Jna

Jagat—the universe as issuing from the mind and body of Brahmā,¹ Agniṣomātmakam² born of Viṣṇu and abides in Viṣṇu³ Spatial description of, its relation to Īśvara and other creations.⁴

¹ Bha III 12 27 ² Br III 72 50, Va 97 51 ³ V₁ I 1 4, 31 ⁴ Va 49 156 86

Jagat-sṛṣṭi—Evolution of Tattvas, etc When the Saktis did not attend to their function of creation, the Lord with Śaktikālā entered into twenty-three tattvas by dividing himself into three parts—adhyātma, ādhidaiva, and ādhibhauma with tenfold prāṇa, Agni as his mouth, Varuna as tongue, Aśvins as nostrils, etc. Then came the four varṇas At first five varieties of Ajñāna were created, viz, andhatāmisa, tāmisa, mahāmoha, moha, and tamas Ashamed of these sinful creations, Brahmā created seers like Sanaka, Sananda, etc. They also did not proceed with the work of creation as was desired So Brahmā grew angry and down came Rudra from the midst of his eye-brows He was assigned places and women Finding his creation intolerable, Brahmā sent him away for penance, and produced ten mind-born sons, Marīci, Atri and others, and a daughter Sarasvatī Then came the Vedas and other literature Further the Creator's body got into two halves—one Svāyambhuva and the other Śatarūpa These were parents of two sons and three daughters Their descendants filled up the whole of the earth Another account of creation

Bha III 5 27 36, 6 (whole), 12 (whole), 20 12 ff

Jagati—a metre,¹ a horse of sun's chariot,² with Gāyatrī Trṣṭub;³ from the face of Brahmā⁴

¹ Bhā III 12 45, XI 21 41, M 125 47, Va 9 50, 31 47
² Br II 22 72, V₁ II 8 5 ³ Vā 51 64 ⁴ Br II 8 52, 13 145

Jagadambikā—a Devi.

Br. IV. 12 59, 30, 4 and 44

Jagaddhātṛī—see Lalitā.

Br IV. 13 17, 63

Jagannātha—an attribute of Viṣṇu

Vi V. 33, 41

Jangas—(c) a Janapada of the Ketumāla country.

Va 44 14

Jaṭāmālī—the *atatār* of the Lord of the 19th dvāpara in the Jaṭāyu hill of the Himālayas with four sons, all engaged in Maheśvara yoga.

Vā 23 186-8

Jaṭāyu (I)—a son of Aruna and Ḡṛdhṛī (Syeni-Vā. P.)¹ brought forth sons Kaka, Ḡṛdhra and Aśvakarni; king of vultures and younger brother of Sampātī,¹ father of Karnikāra and Śatagāmī;² Dahanakriya of, done by Rāma, attained release by *satsanga*³

¹Br III 7 447-48 ²M. 6 35-6 ³Bhā. IX. 10 12, XI 12 6, Vā 69 326-7

Jaṭāyu (II)—Mt. a hill in Himālayas, the birth-place of Jaṭāmālī of the 19th dvāpara

Vā. 23 186

Jaṭī (I)—a group of heretics.

Br. III 14 40

Jatī (11)—a name of Viṅhnesvara

Br IV 44 70

Jaṭhara—a Mt on the East of Meru,¹ connects Nīla and Naiṣadha hills²

¹Bha V 16 27, V₁ 35 8, 42 20 ²V₁ II 2 41

Jatu—a son of Sudhanvan (Jantu)

V₁ IV 19 82

Jatugrham—the house of lac arranged by Duryodhana to burn down the Pāṇḍavas

V₁ IV 13 70

Jatunābha—the son of a Yakṣa and father of Manivara

Va 62 183

Jatrna—a Trayārṣeya

M. 196 39

Jadabharata—see Bharata

Jana—the fifth *loka* from where are born people, from root *janana*,¹ two crores of yojanas from Maharloka²

¹Br II 19 156, 21 22, 35 153 and 206 III 1 15 16, M 61 1, 184, 23, Va 100 127, 101 17 ²Va 101 140, 208

Janaka (1)—(king of Mithila) one of the twelve sages who knew the nature of the *dharma* ordained by Hari Son of Nimi, born by churning his dead body and hence known Mithila He was Vaideha, born of a *videha* He founded the city of Mithila His son was Udāvasu Father of Sitā¹ In his sacrifice Yajñavalkya won a prize for learning while Śākalya was humbled for pretended superiority Father-in-law of Rāma² In the Asvamedha Yajña of his, Śākalya was

saka came, the latter being sheltered by Indra. At this Tak-saka and Indra were invoked together. Advised by Brhas-pati to refrain from the cruel *yāga*, Janamejaya agreed, with the aid of Tura the priest he performed *Aśvamedha* and other sacrifices,³ cursed by Vaisampāyana he made Yājñavalkya his Brahmā in a sacrifice⁴. Introduced Vājasaneyaka and became known as Trikharvi⁵. Put to trouble Lohagandha, the son of Gargya out for mischief and was cursed by Gārgya⁶. King of Sudeśa and a Kaurava, highly righteous. After anointing his son on the throne he went into the woods for penance⁷.

¹ Bha I 16 2 Br III 68 20 ³ Vi IV 20 1 21 2 3
² Bha IX 22 35 38 XII 6 16 28 M 6 42 ⁴ M 50 57 100
⁵ Va 99 229 250 4 ⁶ Ib 93 21 ⁷ M 50 61 5

Janamejaya (II)—the son of Sumati, with him ended the Vaisala line

Bha IX 2 36

Janamejaya (III)—a son of Pūru and father of Pracinvat

Bha IX 20 2, M 49 1 Va 99 120 Vi IV 19 1

Janamejaya (IV)—the son of Srñjaya, and father of Mahamanas (Mahaśila B P)

Bha IX 23 2

Janamejaya (V)—the son of Somadatta, and father of Sumati (Prumati-Br P)

Br III 61 16 Vi IV 1 57 8

Janamejaya (VI)—a son of Puramjaya and a Rajaṛṣi,¹ father of Mahāśala²

¹ M 48 12 3, Va 99 15 ² Vi IV 11 5-6

Janamejaya (vii)—a son of Brhadratha, entitled Viśvapt.

M 48 102

Janamejaya (viii)—a son of Bhallata, served Ugrāyudha in his tapas, saved Nīpas when they were led by Yama at the behest of Ugrāyudha by fighting Yama, and earned his appreciation and *mukṭiyāna* from him as a result Wife Dhumini and son Yavinara

M 49 59 70, Va 99 182

Janamejayas—100 in number, according to the M P and Va P 80 in number

Br III 68 20 26 74 267, M 273 71 3 Va 99 454

Jana(loka)—a divine world,¹ the world of Varunā^{1a} as the face of Virāt,² and a part of Purus³ Its inhabitants⁴ Here was in ancient times a discussion about *brahmavada*, on the occasion of a sacrifice performed by Brahma,⁵ at a distance of 2 crores of yojanas from Maharlokam,⁶ during Pralaya the Devas go from Maharloka to this⁷ (See also *Jana*)

¹Bha VIII 20 34 ^{1a}Va 7 28 23 84 24 3 49 149 61 129
65 17 ²Bha II 1 28 ³Ib 5 39 ⁴Ib III 11 29 ⁵X 87
8 9 ⁶Br IV 1 123 2 13 15 139 ⁷Vi II 7 13 14 ⁷Br I 6 28
Vi VI 29

Janastambha (i)—the son of Śāntidevā and Vasudeva

Br III 71 180

Janastambha (ii)—a son of Tumbā

Va III 249

Janasthana—here Rama vanquished a host of Rāk-sasas,¹ and performed the work of gods²

¹Br III 63 195 ²Va 88 194
P 79

Janapida—a son of Śarūtha, had four sons, Pāndya, Kerala, Coṣa, and Kulya

Vā 99 5-6

Janārdana—a name of Vāsudeva,¹ Viṣṇu who took the form of Hayagrīva and appeared before Agastya at Kāñci,² as brother of Devī put down the Hīranyas in the Bhanda-Lahtā war,³ as Kalki put down the Hūnas, Yavanas, etc.,⁴ in the form of Pitr̥s in Gayā,⁵ became black due to poison,⁶ becomes Brahmā, Viṣṇu and Śiva affected by the qualities of *satva*, *rajas* and *tamas*,⁷ manifestation and forms described⁸

¹ Vā 96 51, 106 54 ² Br II 19 180, 25 56-7, III 71 78
and 93, 73 87, IV 5 8, 14, 9 28, 47, 64, 12 21, 15 14 ³ Br II
29 103, 133 ⁴ Br II 39 49 ⁵ Vā 108 85 89 109 24 and 34
⁶ Vā 54 59 ⁷ V₁ I 2 61-7 ⁸ V₁ I 22 23 72, III ■ 11, 18 35

Janimā—a Deva

Br II 13 95

Janu—one of the two Piśācas, who met Yakṣa, the son of Kṛṣṇā

Vā 109 113

Jantu (I)—a son of Purudvat and Bhadrāsena, the Vaidarbhi Wife of Aikṣvāki, and son Sātvata

M 44 45 6

Jantu (II)—a son of Somaka, was killed (before he got an heir ? Ajamūḍha and Dhūminu had to start the line again)

M 50 16-19, Vā 99 209

Jantudhanā—a daughter of Yātudhāna,¹ married by Aja ? (Yakṣ-Vā P), one of the sons of Kṛṣṇā, originator of Yātudhāna clan, hairy in every part²

¹ Br III 7 55 ² Vā 69 124

Janma—a *Danāyusa*

Va III 30

Janmadīnam—birthday as fit for *Gayapinda*

Va 105 18

Janmesvaram—a *tīrtham* sacred to *Pitrs*

M 22 42

Janhu (I)—a great king, son of *Hotraka*, (*Suhotra Va P*) and *Kesim* (*Kauśikā-Va P*), while he was performing a sacrifice the *Ganga* flowed through his *yajñavata*, enraged at it he drank the waters, so *Gangā* became his daughter and came to be known as *Jahnavī*, married *Kavēri* the grand daughter of *Yuvanasva*, and had a son *Sunaha* (*Suhotra-Va P*) by her, father *Puru*, *Sumantu V; P*)

Bhā IX 15 3 Br III 66 25-30 Va 1 142 91 54-60 V₁ IV 7 3 7

Janhu (II)—eldest son of *Somaka*

Bhā IX 22 1 V₁ IV 19 72

Janhu (III)—a son (descendant ?) of *Kuru* and father of *Suratha*

Bhā IX 22 4 and 9 Va 99 217 230 V₁ IV 19 78 20 2

Janhugana—originated from the son of *Aṣṭaka* son of *Viśvamitra*

Va 91 103

Japas—a group of gods of *Uttama* epoch

V₁ III 1 4

Japayajñas—for *Brahmans* only,¹ for the wise²

¹ Va 57 50 ² Ib 16 22

Japataya—Kṛṣṇa Parasaras

M. 201 35

Jamadagni (i)—a sage of the *Vaivasvata* epoch, (*Bhargava*), a son of *Ṛcika* and *Satyavatī*, to attain a son for himself and for *Gadhī*, he made a *caru* to be taken both by his wife and mother-in-law, the latter to get a *Kṣatriya* and the former a *Brāhmaṇa*, then he entered the forest for penance, by mistake the *caru* intended for the mother was taken by the daughter and vice-versa, *Ṛcika* understood the mistake and told his wife that a cruel son would be born to her, she implored him to give her a good son, *Jamadagni*, born to her, produced by eating (*jama*) the *Vaiṣṇavagni*.¹ Entertained *Arjuna* (*Haiḥaya*) with the help of his *Kama-dhenu*. The king desired to own her, but on being refused, he took her away by force. She was recovered by his son *Paraśurama* who killed *Arjuna*. Regretted his son's action in killing the king and found fault with *Renuka* his wife who saw *Citraratha*. He asked his other sons to kill their mother but they declined. *Paraśurāma* killed them and his mother to please his father but he requested that they might come back to life to which the sage agreed. But the sons of *Arjuna* took vengeance and slew the sage in the presence of *Renukā*. Through the prowess of his son, *Jamadagni* got back his body and became the seventh in the *Rṣi-man-ḍala*.² Married *Renukā*, daughter of *Renu* the youngest son was *Rāma*. According to the *Vayu Purana* *Renuka* is also known as *Kamali* and is said to be the daughter of the *Ikṣvāku*, *Suvenu*. *Vasumat* and others were elders to *Rama*.³ Officiated in *Brahma's* place in the sacrifice of *Hariścandra*,⁴ a *mantrakṛt*,⁵ a *Bhārgava* gotrakara.⁶

¹ Bha. VIII 13 5 Br II 32 105 38 27 M 9 28 126 21
 Va 32 46 65 93, 91 67 and 85-86 V₁ IV 7 32 6 ² Bha IX
 chh. 15 and 16 ³ Ib IX 15 11 13 Va 91 86 ⁴ Bha IX
 7 23 ⁵ Br III 21 1, M 145 99 ⁶ M 195 15 and 29

Jamadagni (ii)—a *mantrakṛt* and a sage, with the sun in *Māgha* and *Phālguna*.²

¹ V₁. 59 96 ² Ib 52 20 V₁. II. 10 16, III 1. 32

Jamadagni (III)—a son of Ūru and of Bhṛgu gotra ¹
Jamadagni Bhargava one of the seven sages ²

¹ Va 64 25 ² Ib 100 10

Jamkarini—a Sakti

Br IV 44 87

Jamba—a Sudharmana God

Br IV 1 60

Jambu—the tree at Ilavṛta in the Himalayas

Br II 17 12 19 29 III 22 37 27 17 IV 43 17

Jambuka—a son of Āpa

Va 69 30

Jambukaksa—a commander of Bhanda to aid Viṣaṅga
 was killed by Nilapataka

Br IV 21 80 25 29 98

Jambula—a R. of the Bharatavarṣa

Va 45 100

Jambu—(Jambunadam) a river of juice of celestial
 roseapple tree flowing from the top of Merumandara into
 Ilavṛta. The earth on its two banks yields fine gold jambu
 nada from which jewels are made in heaven source of
 jambu ¹ R. from Candraprabha² in colour like a butterfly ³

¹ Bha V 16 19 20 Va 35 26-30 ² Br II 18 69 ³ Va
 46 30

Jambu (*Jambudvīpa*)—occupies the central position of
 the globe in the form of a lotus leaf in extent a 100 000
 yojanas. There are nine continents demarcated by moun-
 tain ranges. In the middle is situated Ilavṛta at whose
 middle portion stands Meru. Some say that eight extra

countries were attached to it by the sons of Sagara who dug into the earth on all sides in search of sacrificial horse. This dvīpa is surrounded by salt sea.¹ Contains many janapadas, cities, mountains, rivers, nine bhuvanas, salt ocean, six varsaparīkṣas and two oceans—east and west. Divided into nine parts among the sons of Āgnidhra;² from the jambu tree.³

¹ Bha. I. 12. 5, V. 1. 32, 16. 5-7, 19. 29-30, 20. 2, M. 83. 32, 113. 7, 122. 2, 284. 2. Va. 11. 84, 33. 11 and 45, ch. 34. Vi. II. 3. 28.

² Br. II. 17. 24, 30, 15. 8 to the end, 14. 11, 43 and 52, Vi. II. 1. 12, 2. 23-25. ³ Va. 46. 25.

Jambudvīpa—people of, described. See Jambu.

Va. 46. 25-37.

Jambunadī—R. of honey, containing gold.

Va. 30. 29, 47. 66.

Jambūmarga—a *tīrtha* with forest near Citrakuta,¹ sacred to Pitr̥s,² fit for *śraddha*,³ here was born Bharata.⁴

¹ Br. III. 13. 38. ² M. 22. 21. ³ Va. 77. 38. ⁴ Vi. II. 13. 33.

Jamburasavati—R. in Ilāvṛtam (perhaps Jambu, s. v.)

Br. II. 17. 22.

Jambha(ka) (1)—father of Kayādhū, and chief of Asuras. Took part in the 6th Devasura war between Bali and Indra. Fought with Vṛṣā-Kapī. Hearing that Bali had fallen dead Jambha riding on a lion attacked Indra and disabled his elephant. He then turned towards Matali who brought a chariot to Indra's aid. But his head was cut off by Indra's vajra.¹ Led Taraka's army in a chariot of 100 lions, fought with Yama, Kubera, Janardana and others but was finally killed.²

¹ Bha. VI. 18. III. VIII. 10. 21-32, 11. 13-18. Br. III. 6. 10, 72. 81 and 105. Va. 97. 103. ² M. 47. 72, 148. 42-54, chh. 150-53, 245. 12. Vi. IV. 6. 14. V. 14. 14.

Jambha (II)—a son of Bhāskala

Br III 5 38

Jambha (III)—a son of Virocana, and father of four sons

Va 67 76

Jambha (IV)—a Naga

Va 69 69

Jambhana—also Jrmbhana, a commander to aid Viśanga was killed by Vijaya

Br IV 25 29

Jaya (I)—an attendant in Vaikuntha cursed by Sanaka and others to be born as an Asura: The curse was confirmed by Hari who, however, consoled him and Vijaya (s v) His fall¹ In the Devāsura war with Bali, he attacked Bali's followers²

¹Bha III 16 2 26-37 ²Ib VIII 21 16

Jaya (II)—a son of Vatsara and Svarvithu

Bha IV 13 12

Jaya (III)—a sage of the epoch of the tenth Manu

Bhā VIII 13 22 21 16

Jaya (IV)—a son of Śruta (Suśruta Br P and Va P), and father of Vijaya

Bha IX 13 25 Br III 64 22 Va 89 21 Vi. IV 5 31

Jaya (V)—a son of Purūravas and Ūrvaśī, and father of Amṛta

Bhā IX 15 1 2

Jaya (vi)—a son of Viśvamitra

Bha IX 16 36

Jaya (vii)—a son of Sanjaya and father of Kṛta

Bha IX 17 118 17 Va 93 8 V₁ IV 9 26

Jaya (viii)—a son of Samkṛti and a great warrior
With him came to an end the Kṣatравrddha line (Burnouf
makes Ksatradharman his son The term is only an epithet
of Jaya)

Bha IX 17 118

Jaya (ix)—a son of Manyu

Bha IX 21 1

Jaya (x)—a son of Yuyudhana and father of Kuni

Bha IX 24 14

Jaya (xi)—a son of Kanka and Karnika

Bha IX 24 44

Jaya (xii)—a son of Bhadra

Bha X 61 17

Jaya (xiii)—a name of Arjuna (Paṇḍava)

Bha X 72 47

Jaya (xiv)—a naga of the fifth or Mahatalam

Br II 20 37 Va 50 36

Jaya (xv)—a Vikunṭha God

Br II 36 57

Jaya (xvi)—a son of Jambavan

Br III 7 302

Jaya (xvii)—a son of Kali and grandson of Varuna
Br III 59 7, Va 84 7

Jaya (xviii)—a son of Vijaya, father of Haryasvaka
Br III 68 9, Va 93 9

Jaya (xix)—a son of Sṛṇjaya, and father of Vijaya
Br III 68 8

Jaya (xx)—a son of Śiṣṭa
M 4 39

Jaya (xxi)—a son of Bhadrāśva
M 50 3

Jaya (xxii)—the Vedavyasa of the 18th dvāpara
V₁ III 3 15

Jayas—Jayadevas in the guise of Hṛadas¹ lakes in the Kuru country,² in the Svayambhuva epoch³ See Jayadevas

¹ Va 67 32 ² Br II 18 72-73 ³ Ib III 3 65

Jayakarī—a name of Lalitā
Br IV 13 2

Jayatsena (i)—the son of Ahina, father of Samkṛti
Br III 68 10

Jayatsena (ii)—a son of Sārvabhauma¹ and father of Āradhita²

¹ M 50 36, Vā 99 231 ² V₁ IV 20 4

Jayatsena (III)—a son of Adina and father of Samkṛti
Vā 93 10, V₁ IV 9 27

Jayada—a son of Manasyu
Va 99 121

Jayadevas—are twelve in number created by Brahmā, bodies of *mantra* used in *yajñas*, these are *Darśa*, *Paurṇamāsa*, *Brhadya*, *Rathantaram*, *vitti*, *vivitti*, *akūti*, *kūti*, *viñāsa*, *viñāta*, *manas* and *yajña*. These were again born as Jitas in the Svayambhuva epoch. Brahmā asked them to observe household duties and *yajñas*, but they took to *jñāna*. The enraged creator cursed them to undergo seven *vṛttis*. They were born in turn as Ajitas, Tuṣitas, Śatyas, Haraya, Vaikunthas, Sādyas, and Ādityas.

Br III. 3 5-7, 4 (whole)

Jayadratha (I)—the son of Bṛhadkāya and father of Viśada

Bhā IX. 21 22-23

Jayadratha (II)—the son of Bṛhanmanas and father of Vijaya. His wife was Sambhūti

Bhā. IX. 23 11-12, Va 99 111, V₁ IV 18 22-23

Jayadratha (III)—the king of Sindhu and an ally of Jarāsandha, was stationed at the north gate of Mathurā, and on the east during the siege of Gomanta, served Duryodhana's army

Bha X. ■ 11[6], 50 11[7], 78 [95(v)16], V₁ V 38 16

Jayadratha (IV)—a son of the second Sāvarṇa Manu
Br IV 1 72

Jayadratha (V)—a son of Bṛhadbhānu
M. 48 101

Jayadratha (vi)—a son of Brhadiṣu

M 49 49

Jayadratha (vii)—a son of Brhadkarman and father of Viśvajit

V₁ IV 19 34

Jayadhvaṇa—a son of Kārtavīrya Arjuna and father of Tālaṅgha,¹ ■ Mahāratha who reigned at Avantī,² known also as Vaikarta³

¹Bha IX ■■ 27-28, Va 94 50, V₁ IV 11 21-22 ²Br III 41 13, 47 66, 69 50 ³M 43 46

Jayanta (i)—a son of Marutvatī and Dharma, an *ameśa* of Vāsudeva, otherwise known as Upendra.

Bha VI 6 8

Jayanta (ii)—a son of Indra and Śacī, attacked Asura followers of Bah ; Identified with Hari

Bha VI 18 7, VIII 21 17 XI 5 26, Br III 6 24, Va 68 24

Jayanta (iii) son of Jāmbavān

Br III 7 302

Jayanta (iv)—the city founded by Nimi near the āśrama of Gautama

Br III ■■ 1-2, Vā 89 2

Jayanta (v)—one of the eleven Rudras

M 5 30

Jayanta (vi)—a consort of Kīrti and who left him for Soma (s v)

M 23 25

Jayanta (vii)—a son of Vrsabha and Jayanti, father of Akrūra

M 45 26, Bhā I 14 28

Jayanta (viii)—a Vināyaka, to be worshipped in house-building

M 183 63 253 23 and 40, 255 8 266 43

Jayanta (ix)—Mt a *kulaparvata* of the Ketumāla
Va 44 4

Jayantam—a tīrtham sacred to Pitrs

M 22 73

Jayantika—sacred to Lalitā-pitha

Br IV 44 97

Jayanti (i)—Bestowed by Indra in marriage to R̥ṣabha
Mother of a hundred sons among whom was Bharata

Bha V 4. 8 9

Jayanti (ii)—the night on which Kṛṣṇa was born

Br III 71 205, Va 96 201

Jayanti (iii)—daughter of Indra, sent by her father for the service of Śukra during his *Dhumravrata* for 1000 years, rendered him services, pleased with her Śukra lived with her for ten years, as her husband,¹ the result of this was the birth of Devayāni²

¹ Br III 72 150 156 73 3 Va. 97 149 98 3 ² M 47 114 88
Br III. 1. 86

Jayanti (iv)—a goddess enshrined at Hastinapura, a mother-goddess

M. 13 28, 179 13 Va. 1. 153

Jayantī (v)—the wife of Vrsabharāga and daughter of Kāśī

ML 45 26

Jayavighnam mahāyantram—made by Viśukra to outwit the hosts of Lalitā, its effect was the stupefaction of all the Śaktis and making them speak irrelevantly of the leaders and minister for war, destroyed by Gananatha Gajānana

Br IV 27 24 and 54

Jayasena (i)—a son of Hina (Ahina B), and father of Samkrti

Bha IX 17 17-18

Jayasena (ii)—the son of Sārvabhauma and father of Rādhika

Bhā IX 22 10

Jayasena (iii)—married Rājadhīdevī who became the mother of two sons, Āvantiyas

Bha IX 24 39

Jayā (i)—a mind-born mother

ML 179 13

Jayā (ii)—a moat equal to 12 oceans

Va 47 70

Jaya (iii)—a companion of Pārvatī

Br IV 40 33

Jayā (iv)—a Varna śakti

Br IV 44 60

Jayā (v)—a goddess enshrined at Varāhaśaila; a mother-goddess;¹ Icon of; to be propitiated before building palaces.

¹ M. 13. 32; 179. 13 and 71. : ² Ib. 260. 19, 268. 10 and 21.

Jayavāha—an Yakṣa; a son of Devayānī.

Br. III. 7. 128.

Jayātīrtham—a lake in the Kuru country; sacred to Pitr̥s.

M. 22. 49, 121. 70.

Jara (i)—a Deva.

Br. II. 13. 95.

Jara (ii)—a son of Vasudeva.

Br. III. 71. 187. M. 46. 22.

Jara (iii)—a son of Mr̥tyu.

Vā. 10. 41.

Jara (iv)—a Gandharva in Kailāsa.

Vā. 41. 21.

Jara (v)—a hunter who aimed a shaft at Kṛṣṇa in ignorance. He was awarded heaven.

Bhā. XI. 30. 33-38, VI. V. 37. 68-73.

Jaradgavam sthānam—a vīthi in the Madhya mārga.

M. 124. 52 and 57.

Jarandhama—a daughter of Satyabhāmā

Vā 96 240

Jaramdhama—a son of Satyabhāmā

Va 96 239

Jaramdhara—a son of Kṛṣṇa and Satyabhāmā

Br III 71 247

Jaramdharā—a daughter of Satyabhāmā

Br III 71 248

Jarā (1)—a Rākṣasī who picked up the two parts of Brhadratha's son and gave them life—the future Jarāsandha (s v)

Bhā IX 22 8, X 50 21, 71 3, 72 42

Jarandhaka—a son of Satyabhāmā

Va 96 239

Jarāsandha (1)—born to Brhadratha in two parts and cast away by the mother Jarā (s v) joined them together, saying in sport 'Live, Live' It was Jarāsandha He was father of Sahadeva¹ King of Magadha and father-in-law of Kamsā who married his daughters Asti and Prāpti; acted as Kamsā's guru in his wicked plans Heard of Kamsā's death from his widowed daughters and resolved to destroy all the Yādavas He besieged Mathurā with twenty-three akṣauhinis, stationing at the four gates king of Kalinga and others Drums were sounded as a call to arms Told Kṛṣṇa that he was a boy unfit to fight him and asked Rāma to meet him in battle Rāma challenged him on the western gate Finding all his army followers killed, Jarāsandha attacked Rāma When the latter was about to bind him with ropes, Kṛṣṇa asked that he be set free Jarāsandha went home greatly distressed Three months after, Jarāsandha collected

another huge army of twenty-three *akṣauhini*s, encamped at Yamunā banks and slept that night Kṛṣṇa divided his army into three divisions and attacked the enemy on all sides by surprise All Jarāsandha's followers took to flight leaving all their belongings which were presented to Ugrasena

Then he called on Bāna at his city Sonitapura soliciting his help against the Yadus Bāna's welcome and offer to help, with this force he again besieged Mathura Fight between him and Rāma Defeat of Kumbhānda and retreat of Kūpakarna and other soldiers of Bāna to their city Jarāsandha's return to the city³

Felt angry at Srgāla's end and led another expedition to Mathurā Defeat and return In this way he led seventeen expeditions During the eighteenth expedition a certain Yavana sent by Nārada besieged the city.³ Jarāsandha attacked the Yadus going to Dvārakā after vanquishing the *mlecchas* by the formation of *Makaravyūha* when Kṛṣṇa destroyed it by throwing a big tree on it Rāma also gave them mighty blows Then he turned upon two brothers who were unarmed and who ran to Pravarṣana hill Jarāsandha followed them and burnt the hill by besieging it from all sides The brothers leaped into the plains and regained Dvārakā, but were taken by their enemies to be burnt dead His defeat at Kṛṣṇa's hands during the *svayamvara* of Rukmini is mentioned Arrival at Kuṇḍina, went to Śiśupāla and comforted him that all was due to fate, and returned to his city⁴ His defeats were recalled by Kṛtavarma⁵ He had his capital at Girivraja, where thousands of kings were kept imprisoned⁶ A preliminary to Yudhiṣṭhira's *rajasūya* was to kill Jarasandha Finding him unconquered and also devoted to Brahmanas, Kṛṣṇa, Bhīma and Arjuna went to him in Brahmana's guise and asked for meals Jarāsandha understood them to be Kṣatriyas and still recalled Balī giving the earth to Hari in a Brahmana's guise So he offered to give his head Then Kṛṣṇa and his two friends revealed themselves and invited him to battle He refused to fight a

coward who left Mathurā for a sea-girt-city, nor with unequal Arjuna. But he agreed to fight with Bhīma. Then battle continued for 27 days and Bhīma felt despondent. Kṛṣṇa gave him a hint by tearing a twig behind. So Bhīma pulled him down and tore him to two pieces from head to foot.⁷ One of those who failed to hit the fish in the *svayamvara* of Lakṣmanā.⁸

¹ Bha I 15 9, IX 22 7-8, M 50 31-32, 271 18 V₁ IV 19 83-4, 23 2-3 ² Bha. X. 36 35, 50 (whole), also ch 50 Vijaya (whole), chaps 51-52 (V) V₁ V 48 (whole) ³ Bhā X. [53 (v) 22 24], 50 42-44 V₁ V ch. 22 ⁴ Bha X 52 (whole), 53 17 and [34], 57, 54 9-17, [56 (v) 6], V₁ 26 3 and 7 37 26 ⁵ Bhā X 57 13 ⁶ Ib X. 00 18, 70 23 24, 29 ⁷ Ib 71 2[1], 3-4, 72 15-47, 73 31, 76 2, Va III 27 ⁸ Bha X 03 23, Br III 68 28, 74 108

Jarasandha (II)—a son of Nabhasa, a powerful conqueror of all Kṣatriyas

Va 99 226-7

Jarāsamdha (III)—of the family of Sahadeva, the Bṛhadrathas known as Māgadheyas

Va III 294

Jaromdhaka—a son of Kṛṣṇa and Satyabhāmā

Br III 71 247

Jalada (I)—a son of Havya, after whom came Jalada-varṣa

Br II 14 17-18, Va 33 16

Jalada (II)—an Ātreya gotrakara

VI 197 4

Jalada (III)—a son of Bhavya of Śākadvīpa

VI II. 4 60

Jalada(versa)—after the name of Jaladā,¹ centring round the Udaya hill in Śākadvīpam²

¹Br II 14 17-18 Va 33 17 ²Br II 19 91, Vā 49 85

Jaladhara (I)—a Mt of Śākadvīpa from Vāsava, draws water always from rain

Br II 19 85-86, M 122 9, Va 49 79

Jaladhāra (II)—a continent of Udaya hill

M 122 20

Jaladhī—see Varuna, who gave garland to Devī on the eve of her war campaign

Br IV 29 84

Jalaprastha—a Māgadha measure of 13 palas, four of these water measures equal to one *nālikoccaya* or *ghaṭa*, peculiar to the Māgadha country

Br IV 1 217, Va 100 220, V₁ VI 3 8

Jalapriya—a goddess enshrined at Śivalinga

M 13 33

Jalam—as a deity with its *adhīdevata* Bhava, worshipped in founding a new temple

M 265 39 and 41

Jalamdhama—a son of Kṛṣṇa and Satyabhāmā See *Jarandhama*

M 47 17

Jalamdhāra—a Pravara sage

M 199 15

Jalasāya—an epithet of Hari

M 285 5

Jalasandhi—a sage.

M. 196 26.

Jalādhāra—a Mt. of Śākadvīpa; perhaps Jaladhāra (s.v.).

V₁. II. 4 62

Jalādhīpa—see *Jalam*; to be worshipped in house-building.

M. 253. 26.

Jalāpā—was Mānavi.

Br II 33 17

Jalāśin—a son of Svāhā.

V₁. I. 10 15.

Jaleyu—one of the ten sons of Raudrāśva.

Bhā IX 20 4, Vā 99 124

Jaleśa—is Varuna

V₁ II 8-9

Jaleśvara—a *tīrtham* in the Amarakantaka hill of Kalunga, fit for *pindatarpanam*. When Śiva was burning Tripura ruthlessly, Bāna appeared with a *linga* on his head when the Lord blessed him with life. Hence the sanctity of the place

■ 186 15-38, 187 3-52, Ch 188 (whole)

Jalesu—a son of Raudrāśva

V₁ IV 19 2

Jalpa—a sage of the Tāmasa epoch.

M 9 16,

Javasena—a monkey chief

Br III 7 42

Javina—a Bhārgava gotrakara

M 195 20

Javista—a Deva

Br II 13 ॐ

Javinara—a son of Bhadrāśva

M 50 3

Jasadhvaja—the God of Love with fish standard, also
Jasaketu, *Makaradhvaja*

M 154 209 and 283

Jahu—a son of Puspavat

Bha IX 22 7

Jahnu—a son of Kuru

M. 50 23

Jangalas—(c) a kingdom of Madhyadeśa and a tribe

Br II. 16 40 Va 45 109 M 114 34

Jajali (1)—a disciple of Pathya . He is said to have attained *siddhi* at a certain place on the western sea . This spot the Pracetasas chose for their *siddhi*,¹ a Śrutarsi²

¹Bha XII 7 2 IV 31 ■ Va 61 52 ²Br II 32 2 35 59
III ॐ 5

Jajali—a monkey chief

Br III 7 239

Jaji—one of the eight Saubhāgyams

M 60 8

Jāñjñī—a Ṛtvik at Brahmā's *yāga*

Va 106 34

Jāthara—the fire originating in waters, thus exists in the men's bellies and cannot be put out by waters, burns without fuel, it has no *juāla* or glow¹ Father of Vīdvān-agni²

¹Br II 24 12, Vā 53 8, 10 ²Br II 12 34

Jātakakovidās—astrologers foretold the future of Parikṣit at his birth

Bhā I 12 19-29

Jatakarmā—birth-ceremonial, done by Nanda to Kṛṣṇa,¹ Buda's birth-ritual, as also of Vamana-Kṛṣṇa,² of Sagara³

¹Bhā X 5 1-16 Br III 42 43, 50 24, 68 133, Vā III 10 4 15 13 2 ²M 24 5 7, 245 66 275 18 ³Vā IV 3 30

Jātambī—a Kasyapa and a Trayārseya

M 199 13

Jatarūpa—the region of *adharmā*, and of Kali

Bhā I 17 38

Jatavedas—the Agni born of aranis, as son to Pūrūravas

Bhā V 20 16 17 IX 14 46

Jatavedasīla—near Vrsakūpa a holy fire taking people to heaven

Va 77 43

Jātavedasam—a *sūktam* of the Yajurvedins to be recited in tank ritual

ML 58 35

Jātismara—the sage who narrated the dialogue between Yama and his servant to the *Kālingaka Brahmana*

V₁ III 7 9 and 13

Jātūkarna (I)—the Vedavyāsa of the 28th *dvāpara*¹
Heard the *Viṣṇupurāṇa* from *Pramatī* (*Parāśara-Va P*)²

¹ V₁ III 3 19 ² Va 103 66, V₁ VI 8 49

Jātūkarna (II) the purohita when Veda-Vyāsa was born

Va 98 93

Jātūkarna (III)—the grandson's son of *Vasiṣṭha*

Va 1. 10

Jātūkarna—a *siddha*

Bhā VI 15 13

Jātūkarnya (I)—the name of Vyāsa of the 27th *dvāpara*, *Somasarma*, the *avatār* of the Lord (See *Jātūkarna*)

Va 214

Jātūkarna(*ya*) (II)—learnt the *Br Purana* from *Paraśara* and in his turn taught it to *Dvaipāyana*,¹ a *Vedavyāsa*,² a contemporary of *Vedvyāsa*,³ exclusion of mutual alliances among *Jātūkarna*, *Vasiṣṭha* and *Atri*⁴

¹ Br II 1 10 11, 35 124 ² Bhā III 73 93, Va 23 214
³ Br IV 4 66 ⁴ M 47 246, 200 III

Jātūkarnya (III)—(*Jātūkarna-Br P*), see *Kānina*, a disciple of *Śākalya* Imparted the *Samhitā* with *nirukṭa* to *Balāka*, *Paṇḍita* and others

Bhā IX. 2 21, XII 6 58

Jatudhī—Mt a divine mountain in the Uttaradeśa, the residence of *siddhas* and *sādhus*.

Vā 41 66, 42 71

Jānakī—is *Sitā* (s v)

Vi. IV 4 100, 15 9

Jānapadas—country people, treated with love by *Prthu*,¹ were provided with seats in the wrestling enclosure of *Kamsā* ²

¹Bha IV 17 2, 21 6, M 220 15 ²Bha X. 36 24

Jānujāṅgha—a son of *Tāmasa* *Manu*

Br II 30 49 Vi III 1 19

Jānhavī—*Gangā*, as the daughter of *Janhu*, the royal sage,¹ wife of *Śamtanu* ²

¹M 104 13, 110 7, 183 73, Va 91 58 ²Va. 99 239, Vi. IV 20 33, VI 2 4.

Jabāla(i) (i)—a pupil of *Yājñavalkya*,¹ of *Pathya* ²

¹Br II 35 29, M. 198 4 ²Vi. III 11.

Jabālī (ii)—visited *Paraśurāma*, performing penance.

Br III 23 4

Jabālī (iii)—an *Arṣeya* *pravara* of *Angīras*.

M. 195 38.

Jāmadagni (i)—the sixth human incarnation of *Viṣṇu* with *Viśvāmitra* as *purohita* in the 19th *Tretāyuga*,¹ with the *Śisira* sun,² served the *Godāvarī tīrtham*.³

¹Br III 73 91, M. 47 244, Va. 83. 135 ²Br. II 23 20.
³M. 22. 58

Jamadagni (11)—the Bhārgava, who slew the Saimhīkeya gana

Va III 22

Jamadagnyam—a tirtham on the Narmada Here Indra became lord of gods

M 194 35 6

Jamalaṅga—one of the ten daughters of Raudrāsva

Va 99 125

Jamā—a daughter of Dakṣa married to Dhama, her sons were Navavithis on the three paths

Br III 3 2, 33

Jamī—a daughter of Dakṣa, and one of the wives of Dharma Mother of Svarga (nāgavithi-Vā P)

Bha VI 6 4 and 6 Va 66 34, V₁ II 15 105 7

Jāmitra—a Tuṣita God

Br II 36 10

*

Jamdhi—a Mt on the base of Meru, north of the Mahābhadrā lake

Bha. V 16 26, Va 36 32, V₁ II 2 29, 44

Jambavati—the daughter of Jambavān given in marriage to Kṛṣṇa (Vāsudeva) She claimed Śyamantaka as her śulka¹ Mother of Sāmba and three sons and a daughter² Welcomed by Draupadī to Indraprastha, she narrated to her how she married Kṛṣṇa³ Mother of the daughters Bhadrāvati and Sambodhinī⁴

¹ Bhā X 56 32 57 41[3], I 11 17 Br III 7 301, 71 49, 242-50 Vā. 96 47, 233 V₁ IV 13 55, 63 15 35, V 28 4 30 35

² Bha III 1 30, X. 61 12 63 1, M. 46 26, 47 14, 18, V₁ V 32 2

³ Bha X. 71 42, 83 10 ⁴ Vā. 96 241

Jāmbavān (Rksa)—the son of Raksā and Prajāpati (also *Jāmbavat*)—The Lord of *Rkṣas* who celebrated Vāmana's victory over Bali¹ The same person is said to have been an ally of Rāma² Killed the lion that killed Prasena (s v) and took the *Syamantaka* (s v) to his child Kṛṣṇa and his citizens traced the footsteps of Prasena, which led them to the cave of *Jāmbavān* Kṛṣṇa fought with the latter for twenty-eight days *Jāmbavān* acknowledged his defeat and praised Hari He bestowed his daughter *Jāmbavatī* and the jewel on Kṛṣṇa³ Attained salvation by *satsaṅga*,⁴ present at Rāma's *abhīṣeka*⁵

¹Bha VIII 21 8 Br III 7 300-4, V: IV 13 32 58 ²Bhā IX 10 19 and 44 ³Bhā X 56 14-32, Br III 71 35, M 45 7-8, 12 6, Va 96 34 ⁴Bhā XI 12 ■ ⁵V: IV 4 100

Jāmbūnadām—gold formed from the earth on the banks of the river Jambu largely used by celestials

Bha V 16 20 21, Br II 17 30 31, V: II 2 23

Jambunadī—a R in Jambūdvīpa famous for gold

V: II 2 21

Jaradgavavīthī—consists of Jyēṣṭha Viśakha and Anurādhā in the middle path

Br III 3 50 Va 66 50

Jāladhī—a Bhārgavagotrakara

M 195 22

Jalamdh(a)ra—a *tīrtham* sacred to Lakṣmī,¹ sacred to Viśvamukhi and the Pitṛs²

¹Br IV 44 95 ²M II 46 22 64

Jalamdharam Pītham—in the breasts of the personified Veda

Va. 104 80

Jalavasini—a Devi and wife of Kṛṣṇa

Va 96 234

Jalesvaram—one of the eight places sacred to Śiva in Benares

M 181 卐

Jahnavi—the wife of Śamtanu mother of Devavṛta

M. 50 44 5

Jahnavisuta—see Ganga

Br III 10 35 56 48 66 28

Jigisu—a Prthuka god

Br II 36 73

Jita (I)—one of the five sons of Yadu

Va 94 2

Jita (II)—a sage of the XII epoch of Manu

V₁ III 2 44

Jitas—the Jayadevas of the Svayambhuva epoch ¹ son of Brahma ²

¹ Br III 3 8 Va 66 8 ² Va 31 4

Jitavrata—a son of Havirdhana

Bha IV 24 8

Jidajitas—Brahmā's sons

Va 31 4

Jillakas—(c) an eastern country

Br II 16 卐

Jiṣṭa—one of the ten branches of the Sukarma devas

Va 100 94

Jiṣṇu—a name of Arjuna

Bha I 16 1ff, Va 25 39 30 99, 62, 49, 97 3

Jihvaka—a Bhārgava gotrakara

M 195 27

Jinadharmā—alien to Veda, of Hetuvāda, induced by Brhaspati Indra overcame Rājī's sons

M 24 47 8

Jimuta (i)—a son of Vyoma and father of Vikṛti (Vimala-M P)

Bha IX 24 4 Br III 70 41 M 44 40 41 Va 95 40
Vi IV 12 41

Jimuta (ii) a son of Vapuṣmān after whom came a kingdom

Br II 14 32 33 Va 33 28 29, Vi II 4 23 29

Jimūta (iii)—a monkey chief

Br III 7 240

Jimuta (iv)—a Mt that entered the sea from fear of Indra

M 121 75

Jimūtam—a region of Sālmādvīpa adjoining the Balāhaka hill

Br II 10 44 Va 49 40

Jimūtas—clouds of the Āgneya type without lightning, under the control of Pravāha air

Br II 22 36, Va 51, 5, 31

Jirakam—one of the eight Saubhāgyams

M. 60 27

Jiva (I)—is Guru planet

M 93 10 and 16, Va 111 5

Jiva (II)—the vital *prāna*, Lord lives in every creature like the *akāśa*, all-pervading in respective pots

Va 102 101

Jivan—months of Nabha and Nabhasya

Br I 13 9, Va 30 8

Jivanti—a Bhārgava gotrakara

M 195 18

Jivas—four classes born of *sveda*, *anḍa*, *udbhija* and *jarayu*, and *Jivātma* subject to *Īśvara* is one view

M 1 31, 3 111

Jivini—a Rahasyayogini Śakti

Br IV 19 48

Jrmbhana—a commander of Bhaṇḍa

Br IV 21 80

Jrmbhini—a Śakti on the second *parva* of the *Kīricakra*, in one of the eight quarters of the sixth *parva*

Br IV 20 6, 38, 57, 84 34 62

Jetā—one of the 20 Amṛtābha gana

Br IV 1 16, Va 100 16

Jaigīṣavya (I)—Taught yoga to Viśvakṣena, wife Aparṇā, a daughter of Menā, got his *siddhi* at Benares

Bha IX 21 26, M 13 9, 180 57

Jaigīṣavya (II)—the son of Śatsalāka (Śataśilaka) married Ekapātala, a daughter of Himavān, mind-born sons Śankha and Likhita

Br III 10 20 21, Va 72 18-19

Jaigīṣavya (III)—the avatār of the Lord in the 7th dvāpara with four sons

Va 23 138

Jaigīṣavya (IV)—a Ṛtvik at the sacrifice of Brahmā

Va 106 36

Jaityadrauni—a Pravara of Angiras

M 196 17

Jaitra (I)—a servant of Kṛṣṇa

Bha X 71 12

Jaitra (II)—the chariot of Kṛṣṇa, that entered the sea before he left for Heaven

Va V 37 51

Jaimini (I)—a pupil of Vyāsa in charge of Sāma Veda (Chandogāsambhitā). Was invited for Yudhiṣṭhira's Rājāsūya. His disciple was Hiranyanābha,¹ a Śrutarṣi who taught his son Sumantu,² an authority on Yoga³

¹ Bha I 4 21, IX 12 3, X 74 8, XII 6 53 and 75 Va 60 13, 18, 61 26, Vā III 4 9 ² Br II 1 13, 34 4 and 13, 35 48, III 33 7, 35 3, Vā III 6 1 2 ³ Va 88 207, Vā IV 4 107

Jaimini (II)—a Līngala.

Va 61 42

Jaivantyaṇi—an Arṣeya pravara of Bhargavas

M. 195 37

Jaiṃmapa—Śveta Parāsaras

M. 201. 33

Jaiṃvalayaṇi—a Pravara of Angiras

M. 196 17

Jyamagha (1)—a son of Rucaka (Puravṛt-V: P) banished out of the land by his elder brothers who were kings, surrounded by Brahmans he lived in a fearful forest in peace, soon he set out with a chariot and a flag towards the kingdom on the Narmadā single-handed and reached the hill Rkṣavān, his wife was Saivya, but they had no son. In the battle he won victory, and soon got a daughter, whom he called Śnusā, (daughter-in law) adding to his wife that the son to be born would be her husband, the son was Vaisa, the Vidarbha, who married Snuṣa, and got two sons, Kratha and Kausika,¹ his line²

¹ Bha. IX. 23 35-39 Br I 1. 22 III. 70 29-49 M. 44 28-36
Va. 1. 144, 95 28-36 V: IV 12 11-36 ² Va 95 36-47

Jyamahani—a pupil of Langala

Br II. 35 48

Jyestha—one of the 20 Amṛtabha ganas

Va. 100 17

Jyestha sama—a sukta of the Sama Veda to be recited at the Śrāddha or in installing an image

M. 17 38 58 36 95 30 265 27

Jyestha samaga—fit for Śrāddha feeding

Vā 83 54. VI. III. 15 2

Jyesthā (I)—constellation on the left shoulder of Śīśu-māra,¹ Śrāddha performed that day gives one overlordship²

¹Bha V 23 6 Va 66 50 ²Br III 18 9

Jyestha (II)—an evil spirit

Bha X. II 28, Br IV III 73

Jyestha (III)—a mind-born mother

M. 179 20

Jyesthas—Prajāpatis born of Brahmā's ears

Va 65 55

Jyoti (I)—a R of Śālmahdvīpa

Br II 19 46

Jyoti (II)—a Vamśavartin God

Br II 36 30

Jyoti (III)—a son of Vasīṣṭha and a Prajāpati of the vārocīṣa epoch

M. 9 9

Jyoti (IV)—a Marut gana

M 171 52

Jyoti (V)—one of the twenty Sutapa ganas

Va 100 14

Jyoti (VI)—a sage of the Tāmāsa epoch

Vi. III 1 18

Jyotirgana vitacana (*jyotirganavicitāna*)—reckoning and research in astronomy with the help of the Śāstras, experience, observation, and comparison, physical eyes, science, waters, writing and counting are essential instruments in this science

Br II 24 152 Va 53 123

Jyotīrdhāman—one of the seven sages of Tāmāsa epoch;
n Bhārgava

Bhā VIII 1 28 Br II 36 47.

Jyotiṣa—the science of Astronomy begins in Dvāpara,¹
a part of Viṣṇu,² attributed to Garga who learnt it from
Śeṣa.³

¹M 144 22, Vā 66 52 ²Vī V 1 37 ³Bhā X 8 5,
Br II 21 36, 22 3, III 5 80, Vī II 5 26

Jyotiṣāmpatī—Rāma addressed as
Va 108 22

Jyotiṣka—a peak of Meru full of precious stones, here
Ādityas, Vasus, Aśvins, Guhyakas, Yakṣas, other sages,
Apsaras, all worship Paśupati besides Nandī and Gangā

Va 30 81-92

Jyotiṣtama—a Gandharva

Br III 7 11

Jyotiṣmat (i)—a boundary hill in Plaksadvīpa

Bhā V 20 4

Jyotiṣmat (ii)—one of the ten sons of Kardama and
king of Kuśadvīpa which he divided among his seven sons,
Udbhiṣṭa, Venumān, Vairatha, Lavana, Dhṛti, Prabhākara
and Kapila

Br II 14 9, 27-28

Jyotiṣmat (iii)—a name in the first Marut gana

Br III 5 92, Vā 67 123

Jyotiṣmat (iv)—(Bhārgava) a sage of the Rohita
epoch

Br IV 1 22 Vī III 2 23

Jyotiṣmat (v)—one of the ten sons of Svāyambhuva
Manu

M 9 5, Br II 13 104

Jyotiṣmat (vi)—a grandson of Svāyambhuva Manu; consecrated for Kuśadvīpa.

Vā. 31. 18; 33. 9, 12.

Jyotiṣmat (vii)—a son of Priyavrata and king of Kuśadvīpa.

Vi. II. 1. 8, 13.

Jyotiṣmatī—R. a tributary of the Sarasvatī, flows from Varcovan lake.

Br. II. 18. 66. M. 121. 65; Vā. 47. 63.

Jyotiṣmanta—a Devagana with Yama as their lord; Vasus.

Br. III. 1. 52. M. 5. 20.

Jyotsnā (i)—a R. from the Sarayū (or Mānasa?).

Br. II. 18. 71.

Jyotsnā (ii)—a *kala* of the moon.

Br. IV. 35. 92.

Jyotsnā (iii)—a *tanu* of Prajāpati; men created from it were all delightful beings; of *satva* quality.

Vā. 9. 20; Br. II. 8. 21.

Jyotsnā (iv)—a R. from the Śveta.

Vā. 47. 68.

Jyotsnāmukhī—a mind-born mother.

M. 179. 26.

Jyotsni—a Śakti on the Śoḍaśa patrābja.

Br. IV. 32. 11.

Jvaram—the effulgence of Maheśvara, as divided among created beings

Va 30 298-305

Jvara (I)—one of the 11 Rudras

Vā 66 69

Jvara (II)—2 different kinds of, Vaiṣṇava, Māheśvara

V₁ V 33 14-18

Jvalana—the wife of Aneyu (Riveyu-Vā P) and a daughter of Taksaka, mother of Antinara

M 49 6-7, Va 99 128

Jvāla (I)—(Angāraka) a class of piśacas

Br III 7 377

Jvālā (II)—after the conquest of the three worlds by Viṣṇu, the Devas, including Brahmā praised him, Brahmā was the creator while Viṣṇu was the creator and destroyer of worlds, during their discussion there was a *jvāla* in the north which spread over all the worlds out of which came Linga which went on growing To see its beginning and end both agreed to go above and below respectively, they went on for 1000 years, it was beyond reckoning, hence both praised Śiva for light, Śiva said that Brahmā was the right hand and Viṣṇu his left hand and disappeared

Va 55 17-61

Jvālamalinikā—an Aksara Devī,¹ killed Trikamika, a commander of Bhanda²

¹ Br IV 19 59 ² Ib 25 98, 37 35

Jvalamukhī—a mother-goddess

M. 179 32, 33

Jvālmī—a Śakti

Br IV 44 72

Jvāleśvara—see *Jaleśvara*

M 188 80 and 94

Jharyara—a son of *Hiranyākṣa*

V₁ I 21 3

Jhasavahana—same as *Varuna*

Br IV 33 65

Jñānam—nature and value of,¹ superior to *sannyasa*,² two-fold,^{2a} freedom from desire and enmity, leads to renunciation or *tyāga*, leads to *yoga*,³ fourteen-fold, the eleven of *guṇasārīra* and *buddhi*, *citta*, and *ahankāra*, does not see separately, knows himself, there is, or there is not,⁴ difficulties to attain,⁵ the path of⁶

¹Bha XI 19 1 27 ²Va 91 114 15 ^{2a}V₁ VI 5 61
³Br IV 3 40 55 5 27 ⁴Va 102 61 75 107 123 V₁ I 22 46 9
 II 12 43 4 ⁵Va 58 21 59 54 ⁶Ib 104 15

Jñānamṛta—a Śakti

Br IV 35 97

Jñāna yoga—for the ascetic and the detached A true
 man forgets himself,¹ resultant of *Karma Yoga*²

¹Bha XI 20 6-7 28 9 and 31 ²M 52 5 11

Jñānasamjñeyas—*Kaśyapa gotrakaras*

M. 199 8

Jñānī—a God of the *Rohita gana*

Br IV 1 85

T to N

Tankanās—the horses of Tankana country.

Br. IV. 16, 16

Tankahastā—a Śakti.

Br. IV. 44, 87.

Tamkārini—a Śakti.

Br. IV. 44, 88.

Tavargamanditākāra—also *Vimālā* and *Sarasvatī* on the *Sarvarogahara cakra*.

Br. IV. 37, 5.

Danikārī—a Śakti.

Br. IV. 44, 88.

Dākinī (i)—an attendant on Śiva.

Br. III 41 30

Dākinī (ii)—a Śakti on the fourth *parva* of *Kṛicakra*.

Br. IV. 20 16.

Dibika—killed by Kṛṣṇa.

Bhā X. 52. [56 (V) 8], 57. 14. [1]

Dimbhaka—a Dānava king.

Br. IV. 29. 122.

Nāmī—a Śakti.

Br. IV. 44 88